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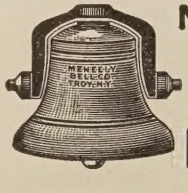

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PERHAPS it is only essential to friendship that some vital trust should have been reposed by one in the other. I feel addressed and probed even to the remote parts of my being when one nobly shows, even in trivial things, an implicit faith in me!—*Henry D. Thoreau.*

The Living Church

VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 31, 1914 No. 14

EDITORIALS AND COMMENTS

Kikuyu and Other Conferences

WE fear we shall disappoint some of our readers when we say that we are unable to become greatly excited over the issue that has aroused so much discussion in England—the Kikuyu Conference. So far from regarding it as the particular crisis which must finally separate the Church into two parts, we believe it probably to be in the way of an early settlement. It is an item of news; a well-meant endeavor to accomplish the impossible; a rash experiment in which two or more English Missionary Bishops made serious mistakes, with the very best of intentions. All this makes it worth while to give some consideration to the issue; but we are wholly unable to view it as involving the parting of the ways.

Before directly relating the circumstances we shall seek to give a perspective, such as becomes most important if we would understand the incident aright.

The scene is British East Africa. The C. M. S. missions in the present dioceses of Uganda and Mombasa, which extend from the east coast to and beyond the Nile at or near its sources, have been among the most remarkable successes in modern missions. Scarcely a quarter century has elapsed since the martyrdom of Bishop Hannington and great numbers of his converts; and now kings and people, to a large degree, have been baptized and made more or less faithful servants of our Lord Jesus Christ. What in Bishop Hannington's day was the diocese of Eastern Equatorial Africa, extending into the very heart of the Dark Continent where it was darkest, is now divided into these two dioceses. The railroad has put in its appearance, and European civilization is following upon the cross. New conditions are arising.

Just to the south of these twin dioceses lie the dioceses of Zanzibar, Nyasaland, and Northern Rhodesia, maintained by the Universities' Mission to Central Africa. The bishopric of the latter of these is vacant, the Bishop of Nyasaland seems not to be in evidence in the conflict, and the Bishop of Zanzibar acts as complainant of certain irregularities on the part of his brother Bishops in the C. M. S. missions. In this chain of dioceses also—the U. M. C. A. missions—the work has been abundantly blessed. Both groups comprise successful missions; but Uganda, with more than sixty clergy and more than two thousand native lay teachers, with congregations and converts running into very large figures, is of all modern missions the most successful. Fairness to the other Bishops who are parties to the difficulty makes it necessary to add that the Bishop of Uganda was consecrated only in 1912, though he was an active laborer in the diocese for several years previous, so that he would be the last to claim credit to himself for the marvellous success of his mission. The names of Hannington and Tucker will always be remembered as those of the great missionaries and founders in Eastern Africa. The Bishop of Mombasa was consecrated in 1899, and had not previously worked in Africa. The Bishop of Zanzibar went out to that far-away land in 1898, and was made Bishop in 1908.

But though the Church of England was doing some of the best and most successful missionary work known to modern annals in this difficult field, far removed from any habitations of the white man, several other Christian missions were established later among them. Distances are "magnificent" in East Africa, travel difficult, life hard and unsafe, the field white for the harvest and the laborers few; and the Presbyterians, United Methodists, and Seventh Day Adventists, and possibly some others, are, modern conditions being as they are, probably not censurable in determining to send missions to the same dark region. Still, the Church of England has by far the largest work and the greatest number of adherents, and most people at home could suggest to the newer missions what would be the obvious and natural way to secure "comity." The advent of the railroad promotes intercourse and the isolation of the different missions has thereby, to some extent, been removed.

Now comes the remarkable Mohammedan invasion of Africa which has spread like pestilence from the Arabs of the North to Capetown. It sweeps over the Christian villages, holding out the allurements of a religion demanding less strict standards of morals, admitting of more sensuality. That it has played havoc with the work of Christian missions may well be assumed; and it has made the most of the divisions among Christians and the serious differences existing between the missions. Nowhere does the necessity for unity seem so urgently pressing, in view of a common danger, as in East Africa.

IT IS NOT STRANGE that this new emergency in the missions led to great searchings of heart. Was all that had been gained on the point of being lost? Was the Christianity of Uganda only a mushroom that would wither as quickly as it had sprung up?

The pressing need for unity of work brought into conference at Kikuyu the Bishops of Mombasa and Uganda and representatives of four Protestant missions, such as we have named. They urgently, prayerfully, tried to agree. They did agree—on a series of postulates that are pathetically, radically, totally impossible from any Churchly point of view. Then, in the evening, they went into the Presbyterian church—there was no Anglican church in the place—and the Bishop of Mombasa celebrated Holy Communion, and the conferees of various names received the Blessed Sacrament.

What they agreed upon tentatively was a federation that should (1) recognize common membership between federated Churches; (2) establish a common form of Church organization; (3) admit to any pulpit a preacher recognized by his own Church; (4) admit to Holy Communion a recognized member of any other Church (and presumably, under this head, permit communicants of the Church to receive the sacrament from sectarian ministers), and (5) draw up common courses of instruction for candidates for Baptism and for Ordination. The Bible is accepted as the supreme rule of "Faith and Practice," and the Apostles' and Nicene Creeds as a "general expression of belief."

It is easy to see that the later Protestant missions, the minority from every point of view, simply stated their position, and the two Anglican Bishops meekly accepted it—and lo, unity had arrived! It could always arrive in precisely the

same way; by giving up those things which the Church is bound to maintain, when it appears that somebody objects to them. Laud chose to give up his head instead when he had to choose; but that was when men on all sides were willing to go to the block or the stake for their religion.

The most obvious criticism is that the agreement did not go far enough. Mohammedans ought to have been taken in as well; and if they would not have agreed to the platform, by all means let it be watered down for them. Why should not Presbyterians and Methodists give up their convictions as well as Anglicans? This was a unity in which one side stood pat and the other gave up. "Let us have peace" was probably the plea of the minority—in our own way. And the majority, with not only the most successful mission work of a century but also with the traditions of nineteen centuries behind them, cheerfully gave in to them. The lion meekly submitted to be swallowed by the lamb—in the interests of peace and harmony.

Now comes the Bishop of Zanzibar with his *Open Letter,* in which he asks the Archbishop of Canterbury to try his two brother Bishops for heresy, "in their teaching of the meaning and value of Episcopacy," as well as demanding of *Ecclesia Anglicana* that she declare forthwith where she stands. The *Open Letter* is published, the reply of the Bishop of Uganda is published—and English papers, Church and secular, can hardly find columns enough in which to record what their many correspondents think about it.

OUR FIRST REFLECTION is, what a grave loss has resulted from the fact that the Bishop of Zanzibar did not participate in the Kikuyu conference. "In the long strip of East Africa from Guardafui to Mozambique there are only three Bishops in communion with the See of Canterbury," he writes; "the Bishops of Mombasa, Uganda, and Zanzibar. The teaching of these three men is daily watched and criticised by intelligent Moslems, who know our plans for them and seek earnestly to frustrate them. Already they know of our differences in ceremonial and the like; now they will see that on matters fundamental to the Christian Church one Bishop is alone against two!" Such being the case, his failure to act with his two brethren in meeting the representatives of the other missions was most deplorable. Whether this was his fault or theirs is not in evidence. "Somebody blundered." But the harm is done.

And right here we must point a moral. Whenever joint conferences or common work with other Christian people are to be had or done on ground that does not involve compromise of principles, it is the *duty* of the best informed, the best grounded Churchmen to participate. Bishop Lloyd writes in the *Spirit of Missions* for January of the high value to him and, in his judgment, to others, derived from his attendance at the meeting in November of the Continuation Committee of the Edinburgh Missionary Conference. We can quite appreciate that value, and we wholly agree with him as to the wisdom of his attendance. What Churchmen cannot do is to participate in organizations such as require a preliminary surrender of the Church position and acceptance of an unchurchly position in advance, such as was curiously proposed at the recent General Convention.

But the whole trend of thought to-day is against such unhappy efforts toward unity, which savor of a generation ago, when we were all awkwardly discussing how to begin and blundered, in our good intentions, in seeking to do it. Reasonable men nowadays—with all respect to our distinguished fellow Churchmen who sought to commit the Church and who are notable exceptions to what we write—reasonable men, nowadays, as a rule, entirely understand this necessity for entering into conferences only without prejudice to the position of either party, and have no desire to force dogmatic assertions as conditions in advance. There is every reason to believe that if the Bishop of Zanzibar could have entered whole-heartedly into the Kikuyu Conference, all the lamentable history that was made, and the forebodings of destruction of the English Church that are being dismally made, would have been prevented. Somebody blundered there; the evidence does not show which party it was.

THE KIKUYU agreement must, of course, be repudiated. Happily, in his defense, the Bishop of Uganda seems very reasonable. This is his view of what was accomplished:

"It has been consistently made clear that, from the Anglican point of view, we could enter on no scheme of Federation which had not the full consent of the ecclesiastical authorities of the Church of England, or which compromised our position as an integral part of the Anglican Communion. The setting up of an East African Church, independent of historic Christianity, was never for a moment contemplated. At the same time it was felt that, without in any way compromising our position, or asking others to compromise theirs, it might be possible to agree together that the way may not be closed against a union which, if impossible for ourselves in the present day, might be possible to an African Church of the future."

In view of this expression of the tentative character of the proceedings, with the utter impossibility of obtaining "the full consent of the ecclesiastical authorities of the Church of England," for the Kikuyu platform—one could not even conceive what "authorities" there are who could lawfully give "full consent" if they wanted to—it is unthinkable that the Bishops of Uganda and Mombasa will persist in the matter, thus creating schism when they are seeking to promote unity.

For the Bishop of Uganda's defense is one of the most *Christian-spirited* papers that we recall to have seen. He is not breathing defiance. He is not threatening to make war upon the Church. His letter is a creditable one. Under a real emergency he and his brother Bishop, in a distant land, were seeking to do God's will. They felt they must do something. They did it—and blundered.

The worst of this is, it is not altogether an isolated mistake. We have lately remarked that substantially the same thing is proposed in Japan. Indeed wherever "Federation" is seriously proposed, the like danger may be anticipated. *At all hazards* Churchmen are bound to resist it.

But the remedy is not a heresy trial. If there be any discretion reposed in the Archbishop of Canterbury we earnestly trust that he will interpose his veto against any canonical proceedings of that nature.

The remedy is to meet the Bishop of Uganda in the spirit in which he has written his letter; to point out to him how impossible it is for individual Bishops to vary from the fundamental requirements of the Church. Should he persist, which we deem impossible, there would be necessity for discipline; not for heresy but for violation of the fundamental law of the Church.

And beyond that, the Church of England may well correct the anomaly of leaving its East African Bishops canonically isolated from each other as well as from the Church at home. Isolation is a frightful danger to the wisest man. It may promote insanity; it certainly promotes inefficiency.

To cite East African Bishops to England on charges of any character is almost to develop a new Papacy. The East African Bishops should be organized into a distinct Province, as are the South African Bishops and as is proposed in West Africa. We strongly suspect that each, the Bishop of Zanzibar and the Bishop of Uganda, has something to learn from the other. Both are suffering from isolation. "It is not good for man to live alone," and isolated workers in other distant fields have presented the same psychological difficulty before this. Uganda, Mombasa, Zanzibar, Nyasaland, Northern Rhodesia, and perhaps Madagascar and Mauritius, island sees adjoining at some distance, present a chain of missionary dioceses sufficiently contiguous and with sufficiently identical problems to justify grouping them into a Province. That would bring C. M. S., U. M. C. A., and S. P. G. missions together into one homogeneous body, which is greatly to be desired. Accomplish that, and Kikuyu will settle down into one more of the little pin pricks of missionary difficulties. The great evil of a national Church leaving voluntary societies to do its mission work is thrown into the boldest relief.

No heresy trial is needed. A little sanctified common sense, and a little improvement by way of strengthening the organization of the Church in East Africa, will solve this problem to the satisfaction of all concerned—that is, if there be no determination to insist on a revolution in the English Church. But the Kikuyu agreements must be repudiated. We have no doubt they will be.

And so may the latest of the periodic "crises" of the Church pass speedily into history!

ALL THE FOREGOING was in type and in the page before the receipt of the admirable article by the Bishop of Marquette entitled Zanzibar—Uganda—Mombasa, which is printed on an-

(*Continued on page* 470)

"Let Us Have Peace"

IN the *Southern Churchman* of two weeks ago we find an editorial bearing the above inscription. Its substance is an expression of disappointment at the failure of its hope "that the Church could turn its thoughts away from the controversial question of the Change of Name and accompanying futilities" to "the great causes for which the Church of God exists in the world." There is then reprinted an extract from an editorial note in THE LIVING CHURCH of December 20th, having reference to a pulpit controversy in New York, wherein the Roman Benedictine abbot, Dom Gasquet, took one side, and our own distinguished rector of St. Thomas' Church, Dr. Stires, took the other. The complimentary references to Dr. Stires' sermon that we were careful to make are omitted from the excerpt, and the two paragraphs, separated from those, are said to bring "unutterable sadness." "In this extract from an editorial that is from a 'religious' paper, because it is from a 'Church' paper," our contemporary continues, "there is not one line of argument, nor one statement of offered proof; not one appeal to any authoritative facts; simply abuse of men who take the contrary view." "Villification because of a difference of opinion," "revival of old bitterness and hatred," "abuse that ought not only to be stopped but ought never to have been indulged in," are some of the offenses charged against us by reason of this editorial.

Now we desire in the most emphatic manner to deny that there was one word of "villification," of "bitterness," of "hatred," or of "abuse" in that article. This being a fact, we believe that the editor of the *Southern Churchman*, who does not often or easily fail in courtesy, will wish to withdraw his accusation.

But what is of more importance is the question of truth of what appeared in our editorial. We wrote:

"No wonder Roman Catholics send their strongest controversialists to New York. Protestant Episcopalians of that city have themselves laid the foundation for a huge Romanizing movement . . . Roman Catholicism is the sole beneficiary of such a Protestant propaganda, and now, our clergy and people in New York having sown the seed almost without rebuke, the English Benedictine is sent to finish the work of the Prayer Book Papers."

"There is not one line of argument nor one statement of offered proof," says the *Southern Churchman*. Here, then, we offer the "proof," permitting that proof silently and eloquently to supply the "argument" without our assistance.

We do so under a handicap. We have only newspaper clippings of Dom Gasquet's sermons, and they include reports of only part of the series. We could make a much stronger "case" if we had reports of the others which, unhappily, we did not retain.

We print below, without comment and without credit, but with numbered references, statements quoted from these sermons by Dom Gasquet and also from writings of five American Churchmen that were circulated as Protestant propaganda matter between the General Conventions of 1910 and 1913. We have purposely arranged the footnotes containing the references so that the reader must turn the page before he sees them. Before turning, we challenge each and every reader to distinguish between these sentences in such wise as to tell which were written by the Roman orator for the purpose of his Roman propaganda, and which are taken from Protestant writers in the course of their Protestant propaganda. It may assist some student of the higher criticism of these passages to know that the writers quoted are Dom Gasquet, Bishop Peterkin, Dr. McKim, Dr. Leighton Parks, Dr. Charles H. Babcock, and an anonymous writer in *Prayer Book Papers*.

We regret that Dr. Stires' name should be brought into this, and it came about through our wholly complimentary reference to his sermon; but we submit that it may have been injudicious for him to permit his name to appear, with those of others, as, jointly, the responsible parties for the publication of *Prayer Book Papers*, and then criticise Dom Gasquet for saying, in the most courteous manner, the same things of the Anglican Church, in substance, that are said by Dr. Stires' own associates in the book that bears his imprimatur.

The following are the quotations taken from the six writers; and we ask that no reader will refer for the respective authorships to the footnotes until he has first sought to distinguish between the quotations from the Roman and those from the Protestant writers; and if this be an unpleasant mixture, remember that the *Southern Churchman* has challenged us for this proof:

"More than once in the history of the Church an attempt has been made to propagate the Catholic system without the papacy, and in every case it has failed. It must fail now because the papacy is the logical conclusion of the Catholic system." [1]

"The Catholic system cannot be permanently disassociated from the papacy." [2]

[Anglicans hold] "our sacrifice is the offering of prayer and praise and thanksgiving, and a humble heart and our whole selves. We have no other sacrifice." [3]

"For, although the words 'sacrifice and oblation' appear, as indeed in the Anglican prototype, they do not signify the Catholic offering up of the body and blood of our Lord, as a living victim on our altar, but, as it says, 'our sacrifice of praise and thanksgiving.'" [4]

"Moreover, the destruction of the altars obviously emphasized the change which had taken place. The abolition of the sacrifice and the sacrificing priesthood made them obsolete and unnecessary." [5]

"What is the Holy Communion in the Protestant Episcopal Church? . . . The Holy Communion or the Lord's Supper is, therefore, plainly not a sacerdotal rite—it is not the 'Mass.'" [6]

"The whole heart and substance of the old sacrifice of the Mass was abrogated in the English Communion Office." [7]

"The Anglican Church has repudiated the Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, and the Objective Presence in the Elements." [8]

"It was a deliberate breach in the continuity of teaching as to the Holy Eucharist and the sacrifice of the Mass." [9]

"In the sixteenth century . . . the Church ceased to be Catholic." [10]

"Everything characteristic of the Mass as it was understood before the Reformation is abrogated in the Communion Service." [11]

"The Prayer Book and the ordinal of Edward VI. were the serious expression of the deliberate alteration in the eucharistic teachings of the official heads of the Church of England at this time." [12]

"The authoritative teaching of this Church, as set forth in her standards and witnessed by the words of her generally acknowledged representative men in the sixteenth and seventeenth centuries [included] antagonism to such doctrines as the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession." [13]

"Where there is literally no sacerdotal function in the Ministry, how can any Minister literally possess power to exercise it?" [14]

"The new form carefully and systematically excluded every word that could be interpreted to mean that the candidate was ordained to be a sacrificing priest." [15]

"The bishops who used the new form in 1662, could not impart to the candidates what they themselves had never received, namely, an ordination to a priesthood with power to consecrate the Mass, and, therefore, they cannot be recognized as perpetuating the Apostolic succession." [16]

"The abolition of the Mass and the substitution of the eucharistic doctrines by act of Parliament, were followed in 1550 by another act of Parliament radically changing the character of the ancient priesthood." [17]

We venture to say that we have proven our statement, without offering a single argument. The views of the Anglican Church expressed in the foregoing extracts are absolutely identical. What Dom Gasquet preached from the pulpit of St. Patrick's Cathedral concerning that Church is precisely what these five Protestant writers affirm of it. Moreover, before citing any of these extracts, we have very carefully read each of them in connection with its context to assure ourselves that the extract does exact justice to the thought of the writer.

And now as to "Peace," which the *Southern Churchman* had hoped for. On what ground did the editor suppose those who stand for the Change of Name intended to cease their efforts to secure it?

The editor says that deputies to the New York Convention were elected on that issue; that "they went to New York and faced the issues that had been raised, and by their efforts settled the questions in debate that came before them." What were the votes that settled any of these questions?

The *Southern Churchman*, in its reports of General Con-

vention, said that the vote for the presiding officer of the House of Deputies was esteemed a test vote and that when Dr. Mann was elected there was great relief among the opponents of the change. The vote stood 258 to 242. Was this such a defeat that, in the judgment of the *Southern Churchman,* the 242 and those who agreed with them ought meekly to accept the issue as finally settled against them? Much more of a test vote was that on Dr. McKim's motion to limit the scope of the Prayer Book commission by forbidding them to consider proposals for a Change of Name, which was defeated by a large majority; much more significant still was it when precisely the same resolution was afterward adopted on motion of Mr. Pepper, who, in Cincinnati, had led the fight for the change. What the Convention would not enact for Dr. McKim's reasons it enacted for Mr. Pepper's reasons. There was obviously a clear majority for the Change of Name in the House of Deputies that, according to the *Southern Churchman,* was elected on that particular issue.

Peace was offered in 1910, in the proposals of the Round Table Conference. It was rejected. We hasten to add that those who rejected it were entirely within their rights; but they made no counter proposals for peace then and they have made none since. They have given no reason whatever to suppose that any solution of the question at issue is possible except that one party should defeat the other. On the Catholic side alone has there been the most careful attempt to prevent such a solution of the question. In the present close division between the two forces as represented in the House of Deputies, the Catholic side has, with the greatest care, prevented any vote that could commit the Church to what they would esteem a great advance, by a small or a technical majority.

Have we not a right to ask that the *Southern Churchman,* though still considering that we are wrong, should recognize the facts that we have rehearsed in this consideration to be true?

And being so, its editor cannot possibly be willing to let his charges stand as they were printed. He would not be himself should he do so.

WE HAVE ONE THING only to add. Few can realize how very distasteful it is for us to write in this strain. We very rarely make reply to any attack upon THE LIVING CHURCH, and attacks upon it, unreasoning and sometimes apparently malicious, have never been so frequent as within the past year and particularly since the Charleston Church Congress.

But there are some critics whom we respect so highly that it is impossible for us to leave their criticisms unnoticed. The *Southern Churchman* is among these. When a serious criticism is made editorially in its columns, it invariably leads to introspection on our part. Were we justified in what we had written, or were we not? If we were not, it is no less our desire than our duty to withdraw it. If we were justified, we are bound to show it.

In this instance, the most careful introspection fails to indicate that any single word we have uttered should be withdrawn, but it also shows that we must offer proof of what we had written. To do that we are bound to use the names of distinguished Churchmen, men of the Protestant school of thought whom we revere, but who, having engaged in a highly controversial propaganda, cannot claim an exemption from criticism or from critical examination of what they have written or helped to circulate. We feel very deeply, and we reiterate with full sense of responsibility for our words, "Roman Catholicism is the sole beneficiary of such a Protestant propaganda." We use no epithets, we charge no intentional disloyalty. We assert a fact.

And if we are right in thinking that no ordinary reader can distinguish between the views of Dom Gasquet and those of our Protestant controversialists as to the nature of the Anglican Church and the Anglican Reformation, we believe that we have proven our statement.

KEY TO QUOTATIONS

[1] Rev. Leighton Parks, D.D., *The Proposal to Change the Name of the Church,* p. 13.
[2] Same, p. 13.
[3] Bishop Peterkin, *Prayer Book Papers No.* 3, p. 57.
[4] Dom Gasquet.
[5] Same.
[6] Rev. Chas. H. Babcock, D.D., *"American Catholic": a brief Critique,* p. 27.
[7] Rev. R. H. McKim, D.D., *Prayer Book Papers No.* 11, p. 170.
[8] Same. p. 184.
[9] Dom Gasquet.
[10] Anon., *Prayer Book Papers No.* 2, p. 47.
[11] Rev. R. H. McKim, D.D., *Prayer Book Papers No.* 11, p. 170.
[12] Dom Gasquet.
[13] Bishop Peterkin. *Prayer Book Papers No.* 3, p. 66.
[14] Rev. Chas. H. Babcock, D.D., *"American Catholic,"* etc., p. 26.
[15] Dom Gasquet.
[16] Rev. Leighton Parks, D.D., *The Proposal to Change the Name,* etc., p. 17.
[17] Dom Gasquet.

The *Prayer Book Papers* are issued under the authority of a "Joint Committee," consisting of Rev. D. D. Addison, D. D., Rev. W. D. Buckner, LL.D., Rev. R. H. McKim, D.D. (chairman), Rev. Leighton Parks, D.D., Rev. Charles L. Slattery, D.D., Rev. Ernest M. Stires, D.D., Rev. R. Cotton Smith, D.D., Messrs. W. W. Frazier, George F. Henry, R. S. Morris (secretary), W. Fellowes Morgan, Joseph Packard, and W. W. Skiddy (treasurer). The page numbers cited are those of the bound collection. Dr. Babcock's pamphlet is published by the Protestant Episcopal Society for the Promotion of Evangelical knowledge as No. 7 in the Protestant Episcopal Educational Series. Dr. Parks' pamphlet is privately printed. The quotations from Dom Gasquet's sermons are taken from the New York *Times.*

THE determination of the Chinese government, which appears finally to have been made, to restore Confucianism as the state religion of China, though with entire liberty of thought, must bring to Western minds not only regret but astonishment.

China's State Religion

Confucianism means the China that has been; the China of self-satisfaction; the China of autocracy; the China of national weakness. There are elements of good in it, but it is not the highest and the best religion, whether for China or for any other part of the world.

Christianity would mean for China a new ideal; a larger vision; the desire to advance in place of self-satisfaction; the spirit of democracy; a people of vigor.

Friends of China have had several disappointments since their great hopes for the future were aroused. This is one of them.

Perhaps China will see that the new determination is a step backward, and therefore one that is unworthy of a great people.

THE *Missionary Review* (inter-denominational) has a department of questions as to curious matters that have arisen in the missionary field, and it is incorporating those from two recent issues in an advertisement. One of them reads: "'The Church of the Kicking Overseers' is the Chinese name for which of the Christian denominations?"

As Others See Us

Think what St. Paul would have been apt to do in a like emergency!

KIKUYU AND OTHER CONFERENCES

(*Continued from page* 468)

other page. Bishop Williams' article almost makes our own unnecessary; yet we feel it well to point out one detail in which, possibly, he has missed a part of the real point.

The real issue is not the admission to Holy Communion of unauthorized persons on an extremely exceptional occasion at Kikuyu, for which, right or wrong, there is abundant precedent, nor even (what is more serious) the tentative agreement that unconfirmed Christians, native and otherwise, should regularly be admitted hereafter to Holy Communion in our churches. Far more serious even than this is the implied permission to our own people to communicate regularly at the communions of the alien missions, which administer a "sacrament" consecrated avowedly by no priest, and involving avowedly no Presence of Him whom their hearts should desire. The other questions involve only discipline, which means that, in a sense, they are questions of policy. This, however, is fundamental; and if in this the East African Bishops should not be restrained by the Church at home, whether acting through the episcopate or through the Church Missionary Society, the condition would be really serious.

But this contingency, involving, as practically it does, first, wilful obstinacy and contumacy on the part of two Bishops, and secondly, a willingness to repudiate the plainly enunciated position of the Church of England, seems to us so remote that we are unwilling to admit that it is within the range of possibility, or to feel it necessary to discuss what would happen next if the impossible should happen first.

[*For Answers to Correspondents see page* 478]

OUR STRENGTH

FOR THE FOURTH SUNDAY AFTER THE EPIPHANY

THE strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." Beset by dangers and necessities, we are also weak, by nature; so that we cannot always stand upright. We are sinners against God and man; and because we are so subject to sin we are under the bondage of the law. The strength of the average man against transgression is the law of restraint that is placed upon him. Like children, we hear the ever recurring cry of "Don't!—You musn't!" Thus the law is a protection not only against injury from another but also against our bringing injury upon ourselves.

But there is a higher law than restraint; it is the law of strength and support. "Protection" is simply "covering" us up before the presence of danger, guarding us against its assaults. The law of Christ *carries us right through danger* and preserves us whole unto victory! Our Blessed Lord did not shrink from the gates of death, He entered through and established life beyond them! "Protection" implies the external; support and strength deal with the inner man. "Protection" insures us against—what shall we call it?—say, pain; but "strength" and "support" enable us to endure pain and to achieve.

And those who have accomplished anything in this world have always borne a contempt for pain and hardships. They have driven straight to the heart of things, as they saw truth. They did not see *all* of Truth; for no man can, while he is in the flesh. John Bunyan may have been narrow and sectarian, but he was no more stupid than the priesthood that would condemn a Columbus or a Galileo. The thing to recall is that Bunyan endured the hardships of prison for the truth that was in him, and that the stupid priesthood furnished martyred and heroic missionaries for the world that material science discovered.

There is an unconscious following of Him, who is the Way, the Truth, and the Life, as the Scripture clearly teaches: "Inasmuch . . . ye did it unto Me." They who have the courage to follow truth, however obscure its light for them are not the enemies of Christ. "Science" has never done His cause any harm, no matter how godless the scientists appeared to their own generations. The sincere reformers tore down no bulwark of the Church; no more than did the Man of Galilee, who seemed, to its representatives, the arch-enemy of the Institution of Jehovah. Men have always stoned their prophets and always will; but then, all prophets but One have been frail, and have sometimes made mistakes.

Still, the following of Truth is the business of the redeemed; and it means pain, sorrow, and a rough road, *always*. What a contrast between the timorous cry, "Lord save us: we perish!" and the lives and deaths of those same men when once the glory of the Truth dawned upon them! The tempest at sea filled them with terror, who afterwards learned to find no terror in death. But disregard for pain and death came only with the determination to serve Truth. The Gergesenes cared nothing about truth. They were interested in pigs. They had no fear of sin or devils until they discovered that Christ permitted the devils to destroy their source of revenue. When the multitudes knew that Jesus could multiply the loaves and fishes they were ready to acclaim Him King. When the Gergesenes thought that He could add to the wealth of their inner natures only, they besought Him that He would depart out of their coasts. Poor, blind mortals! How we need the restraints and protection of the law.

But the "glorious liberty of the sons of God" places us above the law. It "supports us in all dangers; carries us through all temptations," if we could but realize our sonship. Not that we are at liberty to break the law; but we are enabled to fulfill the law in its highest sense. Our strength then becomes, not circumscribed effort, but devotion to the truth, and the commission to set before the eyes of the world some of its beautiful forms.

But what *is* truth? And where the strength and support to carry us safe into its threshold?

O, enduring servants who would prevail in the midst of dangers and rise above sin—and do some good work in the service of truth—Jesus is both the Truth and the Way!

R. DE O.

WINTER IN THE RIVIERA

Mediterranean Christmas like that of Palestine

PARSIFAL PRODUCED IN MANY EUROPEAN CAPITALS

Monaco and the Ethics of Monte Carlo

OTHER OBSERVATIONS FROM THE CONTINENT OF EUROPE

THE RIVIERA, Epiphany 1914.

TO people from the lands of ice and snow a Christmas in the Riviera, with its sunshine and warmth, seems unnatural; and yet, if we stop to think, it is a fact that such a sunny warm day as we had in Nice is nearer like the first "real Christmas" than anything Boston or Chicago ever sees. For Palestine, too, is on the Mediterranean; and, though it may occasionally be colder for the shepherds who watch their flocks on the hills about high Bethlehem, Christmas must have been always there more like this mild weather of the French Riviera than like anything in Milwaukee or New York or Philadelphia, with their sleds and their storms.

At any rate, human hearts are the same everywhere, and the thrill of the moment of distribution of presents, or as children gaze at the same dolls, the same mechanical toys, the same jumping jacks, etc., is as complete on the shores of the Mediterranean as in far-off America. Which enters better into the real joy of the "glad tidings" may be hard to say, but church going and bell ringing and carol singing are much more hearty and frequent in cold Germany, chilly England, and snowbound America, than anywhere in the south of Europe.

The "Freeing of Parsifal"

The copyright on Wagner's great religious-musical drama, *Parsifal,* came to an end New Year's Day, after thirty years of exclusive possession by Frau Wagner in Bayreuth, and the event was celebrated by its reproduction simultaneously in such far separated cities as Berlin, London, Madrid, Paris, and Rome, while other great centres are preparing to have it at an early date. The assertion is made in Europe that the performances given in New York and elsewhere in America a few years ago were of a "pirated edition," and that these New Year's presentations were the first with the actual words and music outside of Bayreuth. It is fitting to record in a Church paper the enthusiastic reception of this master work of Wagner, for his intention was to make it a profoundly religious piece, though the critical-minded may find it rather a mystifying jumble of Hindu theories of reincarnation and Christian legends of the Holy Grail. The newspapers in Paris speak of it now as "too priggish," as outworn in its rather sombre "moralism," as too heavy for an age that loves ragtime and tango, and as too insipid for a generation that has wandered far from the primitive and rugged symbolism of German meistersingers and mystics. Nevertheless all agree that the music is superb, unequaled by any other composer on similar sacred themes, and the dignified and reverent devotion of Wagner is recalled as, on its first presentation when people forgot themselves in raptures of enthusiasm, he rebuked the spontaneous applause. It is well that mere approaches to Christianity in the realms of art and music should be respected, and it is to the credit of a too light age that it gives joyous welcome to a "Mona Lisa" and a *Parsifal.* From now on we shall hear of more reproductions of the great music drama, and, for the time being, managers of opera houses will endeavor to create the atmosphere of religion, though the peril of all such efforts to democratize works of genius is oftentimes a lapse into vulgarity and error. Notwithstanding this risk, it is always the duty of the true servants of religion and of beauty to make their creations the common possession of the race instead of the privilege of the few.

Monte Carlo and Gambling

Perhaps the most difficult problem of the life of a Christian is how to be in the world and yet not of it. To be a strict Puritan or a monk is comparatively easy, for everything then is subject to plain rule or complete negation. But to be a Churchman is not so easy. It means a life-long effort to steer carefully between the desire to be humanly fair to things as they are and honorably free from taint in an atmosphere of pleasure-seeking that constantly tends to degeneration. The Anglican instinct for social toleration is, for example, severely tried in such a place as Monte Carlo, where a generous climate seems on the side of thousands from such duller places as Russia and England, whose chief aim is to make winter as

comfortable and as pleasant as possible. Each of the towns on the Riviera encouraging the presence of such people is perforce bound to do all it can to respond to every sort of desire in the way of fun or health. Therefore it is that "the latest dance" is everywhere, that women smoke more freely than anywhere else, that races are frequent and betting common, that inside games are always for money, and that the opportunities are made as numerous and as respectable as possible by the protecting cloak of municipal provision. We have our liquor saloons in America made legal and attractive by the authorities of the state; Monaco has its glittering and even beautiful palace of common gambling, and can make as good an argument for its desirability as we can for the saloon. The citizens and patrons would go further, and declare that we, with our proclivity toward speculation in stocks, with our municipal corruptions and scandals in both government and business, are the last people to throw stones at such doings as the Casino of Monte Carlo encourages, and which it pays the Prince of Monaco $800,000 a year to make respectable and legitimate. Infinitely greater harm is done to the world by doubtful transactions, they would say, on the New York stock exchange, the Royal Exchange of London, or in the Bourse of Paris than by this open-and-above-board series of gambling tables under the protecting care of Monaco. It is a shrewd argument, and many an American is silenced by it. Furthermore he is even induced by it to go in and become an active participant in the pleasures, the winnings, and the losings of this famous centre of *roulette,* etc.

It is too intricate a question for me to settle. I will even admit that there is no convincing proof that betting and gambling in themselves are wrong. It is just one of those cases where the American conscience and Christian intuition revolt against the too ready acceptance of plausible arguments for a thing that happens to please and stir us with its enchanting appeal—supposed to be only momentary and passing. The hard thing is to be fair to otherwise decent people who persist in doing such things in the face of the most earnest protests of press and pulpit. Europe does not look at these practices as we do. Some day it may care to clear its skirts, but thus far big France seems content to put whatever *onus* there may be for Monte Carlo on the shoulders of little Monaco, which is a beautiful but obnoxious barnacle hanging to the lower hem of her Mediterranean skirts. Americans should know better than to encourage it; but of course there are Americans and Americans, and the kind that go to Monte Carlo have plenty of money and little of conscience, great desire for amusement and a callous indifference to the Macedonian cry for help in the problems of labor and capital, or any other serious movement.

In truth, Monte Carlo may be called the saddest and sweetest spot on earth. It is in the midst of wondrous coast scenery. Rock and land and sea, with a background of most picturesque mountains, and a sun that seems never weary of shining the whole winter through, make it a place of extraordinary beauty and fascination, patronized by many refined people who never think of going into the garish casino. Only this week there comes there, for example, John Wanamaker, noted as prince of merchants and chief of Sunday school superintendents. Such people are drawn by the loveliness of nature, and by the chance that a fostering climate gives of prolonging one's days in greater comfort and health than elsewhere.

Inside and outside art has done its best to make the Casino attractive. But seated and standing about the tables are men and women with clouds enough in their faces to counteract the sunshine beyond the painted walls. Generally speaking, these human beings are not unlike the average congregations of any church among the money-making people. There is a solemn intensity of countenance in each set of people. Each reveals men and women eagerly or sedately scanning books in hand or lap. The officials at the tables, who so skilfully toss the coins from place to place, or who with so much quietness and dignity rake with long-handled instruments the winnings of "the bank" into proper piles, are not unlike the strong, self-possessed men we see among elders and deacons or wardens and vestrymen. They look both earnest and capable, particularly the latter. So also do our church officials. On one side of the long table you may see a woman well into the three score and ten allotted for life—half paralytic, tremblingly gazing from number to number on the table, or anxiously studying a note book or fortune book in her hand, with furtive, worried looks now and then at the officials. Just such faces one may often see in church gatherings—gentler it may be, but not less pathetically devoted to the work of the moment. The saint of the Church has a book in hand and tremulously seeks for the money in her purse; but with how different a book and purpose! It is profoundly affecting, this similarity of movement and look of those who would do good and those who would do bad in the world. It makes one feel how grievously divided we human beings are, and how much could be done to cure the world of its ills if there was a union of forces—the same brains and energy being put into helpfulness that now sadly often go into wastefulness!

Though these Casino faces do look harder at times, and though there is little of that beauty of feature which romance would have us expect, the feeling is strong that, after all, human nature is much the same everywhere, only that here selfishness and greed and love of pleasure are more palpably present and more glaringly intensified than elsewhere.

There is only one cure for it wherever found, and that is the old way of cross and service. It is a hopeful sign that the frequenters are oftener people on the downward road in years. If youth were in the majority the outlook would be disconcerting indeed. As it is, it seems the last resort of decrepitude, and the young may well fear it.

Counteracting Influences

The remark is often made that religious people forget their principles when away from home. Pious men and women, strict as to prohibition and total abstinence at home, are said to be very free in experimenting with European wines, giving as excuse the ancient theory that "water on the Continent is bad," whereas it is now a fact that water there is generally above even the average of our own country! Likewise it is said that people who never even play cards at home will "try their luck" at Monte Carlo, "because everybody does it." But there must be many thousands every year who do not forget the rock whence they are hewn. Some women seem capable of being "faithful" to both Church and Casino; but there are more of the other kind whose ways are chiefly for home and Church. Say what we will of the English people, they are a wonderful race, and they carry their civilization and religion with them in more cases than they are credited with. I remember hearing Bishop Potter, after a tour of the world, singing the praises of England, saying how secure he always felt when near its flag, and how every race had come to feel that it stood for a fairer justice in every land.

What may be said of the nation may also be said of the Church; it goes everywhere, and where it goes it carries goodness and truth. There is scarcely a resort where there is not an active English church. Hospitals, schools, parks, monuments, charities, are to be found in many places founded by members of the English Church. On the Riviera, Cannes has a church; Nice has two English churches and a hospital; Mentone has a church. Each of them is supplied by more than one resident clergyman, and each has an excellent choir, and organizations for every reasonable need. In these days when so many factors are "hammering" the old Church of England and prophesying all sorts of evils for her, it is meet and right to testify to her world value as an ameliorating and spiritualizing force.

Our Church at Nice

We also have an American church at Nice, the chief city of the Riviera. The American consul is a warden, and the vice-consul is treasurer. The property has greater value than I mentioned in a former letter. There is an endowment of nearly $100,000. There are as many as thirty permanent American families who do not forget the religion and practices of home. It is, I believe, the only American church on the Mediterranean coast, and is therefore not subject to the charge of a false "exclusiveness" when it gives itself the title! Recently the good old rector of years, the Rev. W. S. Adamson, died, and in the New Year's meeting of the vestry a tentative resolution was passed looking towards an acceptance of the Bishop of Marquette's proposal not to call a rector but to give opportunity from time to time for a distinguished priest or clerical professor desiring to have a sabbatical year or more in so pleasing an environment. At present a most efficient parochial work is being carried on by the clergy in charge, the Rev. Summerfield E. Snively and the Rev. W. E. Nies. There is a quartette of expert singers with an excellent organist imported from England, music being therefore the most costly element of expense, and unavoidably so amongst a foreign people.

All these things seem but little, but they will indicate that the devil does not have everything his own way in these scenes of supreme beauty.

JAMES SHEERIN.

PUBLIC INTEREST IN ENGLISH CHURCH AGITATION LESSENING

Prominent Clergymen Express Their Views Regarding Kikuyu Conference

THE BISHOP OF BOMBAY ON COMITY IN INDIA

Gregorian Association Makes an Excellent Showing

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, January 13, 1914

PROBABLY owing to the Primate's publicly known desire that the Kikuyu controversy in the daily press should cease while the matter is *sub judice,* the correspondence that has been raging thereon in the columns of the *Times* is now practically over. The Dean of Worcester (Dr. Ede), has written, however, to the *Times* to express his surprise that in this controversy no one has referred to what he considers the "authoritative recognition of the Presbyterian Church as part of Christ's Holy Catholic Church," both in the Fifty-fifth Canon, A. D. 1603, and in the Bidding Prayer used before every University sermon at Oxford and Cambridge. The Dean here asserts as a fact what has been shown over and over again to be nothing but a fiction, and a vulgar error. The Dean of Chester (Dr. Darby), tries to show his brother dignitary of Worcester his mistake, and in a convincing manner. If the Dean will refer to history he will see that his view is impossible:

"In the year 1600 'the Presbyterian form of government was abolished by the King' (*vide* Stephen's *History of the Church of Scotland*). Presbyterianism was not established until 1696, nearly a century later than the date of the canon. James I. of England had created in 1600 nine dioceses in Scotland, and appointed Bishops to them; these Bishops were given seats as such by the Parliament of Scotland. Anyone can see the case put at some length in Hook's Church Dictionary. This Church set up by the King and not the Presbyterian Body is the Church referred to in the Bidding Prayer."

It may be well to draw attention to the utterances of some more of the Bishops in regard to "Kikuyu." In a letter to his diocese the Archbishop of York says it is already obvious that discussion about recent events occurring in the mission field in East Africa will "test the power of the Church of England to know its own mind and take its own place in Christendom"; and unless the issues which they raise "are very wisely handled they may set back the cause of Christian unity if only by endangering the unity of the Anglican Church." The Bishop of Salisbury, in his New Year's Letter, would urge only one thing upon his clergy and laity just now: that they should not hurry to the conclusion which some newspaper correspondents have hastily assumed, "that those who approve not only the motive and spirit, as we all must do, but the methods and plans of the Bishops who took part in the Conference, so far as we understand them, are the only true friends of Christian unity, and that those who differ from them are cold and indifferent towards it. That is very far from the truth." Continuing, the Bishop wisely observes:

"Undoubtedly permissible to hold that unity only within a certain limited area may be purchased at too high a price, and that union with other Christian bodies, if it is to mean wider separation from the rest of Christendom, and division or even disruption among ourselves, will be small gain to the cause of unity. Rather, it may fairly be urged, it may throw back the fulfilment of our Lord's great prayer further still, because it will weaken the powers of the Anglican communion to become under God the reconciler of the religious divisions of the world on a vaster scale than seems possible now. That our Church is Catholic and Evangelical, loyal to primitive faith and practice, yet alive with all the missions of a living Church, means that it may be for her is reserved the glorious title of the Church of the Reconciliation. Only let us be patient. 'He that believeth shall not make haste.' We cannot lightly surrender that wider hope. Pray and strive we must, that 'all may be one.' But pray we also must for the peace of our own Jerusalem. Individual experiments will not help, but hinder. Instead of recrimination and reproach, we must say of it, 'Let us not rend it.'"

The Bishop of Lichfield, preaching in his Cathedral on Sunday week, said the "Vague religionist" was not a person who really helped on the great cause of Christian unity. The divisions amongst Christians would never be healed through men giving up truths which have been entrusted to them. The Bishop of Oxford has included the following among the subjects for special prayer he has issued to his diocese this month: "That nothing may be done in the interests of wider union among Christians, which would lead to schism in our own Communion."

The Archdeacon of London, in the course of his sermon at St. Paul's on Sunday week as Canon-in-residence, made an allusion to the Kikuyu controversy. He was preaching about the Christ life of the Church in this world. It is the normal, not the abnormal, life of the Church to represent and reproduce the life of her head. And it is a help to recall this in our present Church anxieties. "We are having anxious times in the Church," it is said. Of course we are. The Church is here to have anxious times: it is its business, it is its safety. Anxious we must be: that is right; but not "over-anxious"; that is wrong—and there is no reason why we should be! Continuing, Archdeacon Holmes said:

"Those of us who can remember the Colenso controversy and its outcome—and some of us will recall the familiar figure of Bishop Colenso as he walked about the streets of Natal and Capetown—and who have worked through many another crisis in the Church, look with amazement at the panic which is not only fostered by a secular press for various motives, but which has seized upon some of our own Household. Of course, there is much that is sad, as there was in St. John's time, but if we honestly try to live, as well as believe our Creeds, we shall find in them all that we want to calm and quiet us in our perplexities."

It is stated by the secretary of the English Church Union that the president and council of the Union will consider the question raised by the Conference at Kikuyu at their next meeting, which will be held on the 21st inst.

Christian Comity in India

The Bishop of Bombay (Dr. Palmer), has set forth in his Quarterly Letter to his diocese the reasons why he has thought it advisable to take part in the movement towards comity of Christian missions in India. He is well aware that "almost half the clergy in this diocese would much rather that I had not taken part in this movement." But he wishes them to know that at the Episcopal Synod in January last, when the whole subject was discussed, he found that all his colleagues of the Episcopate were strongly and heartily in favor of joining the movement. It therefore seemed to him best that he should coöperate with them "until I find that this line of action brings me into a position where my continuance in it would compromise the truth." The Bishop does not go into this movement "hoping for any definite advance towards reunion, nor for any particular advantage to the missionary cause" except increased knowledge of men, methods, and facts.

Report of Gregorian Association

The report of the committee of the Gregorian Association for the year 1913, which has been issued by the Hon. secretary and treasurer, Mr. Edwin P. Tilly, of the Bank of England, notes the report of the committee that so few new members have been added to the roll during the past twelve months, nothwithstanding the greatly increased interest which is now taken in ancient Church music by Churchmen and by the daily press. The new Summer School of Music at Oxford is pointed out as a significant sign of the revival of the Association's ideals in a more general way. Mr. Tilley notably observes for the committee: "It is a matter of common experience that the use of Plainsong in Divine Service is valuable, as cultivating a robust religion; while the more modern forms of Church music lends to self-pleasing, and to the substituting of what is flowery and attractive rather than what is right and good. Surely in Church music, as in other departments of our ecclesiastical life, it may be said—'the old is better.'" During the past year the Musical Director, Mr. Francis Burgess, has given lectures on the work of the Association at various mentioned places. Palestrina's Mass "service" has been reprinted, with expression marks added by Sir George Martin, organist of St. Paul's, together with the Ninefold Kyrie, and may be obtained from Messrs. Novello & Co. The usual audited balance sheet is appended to the report, and shows that the finances of the Association are now on a satisfactory basis.

Proposed Removal of Statue

The secretary of the Royal United Service Institution has forwarded to the Westminster city council a copy of a resolution recommending that in the event of its being found necessary to remove the statue of King Charles I., now at Charing Cross, a site should be found for it in the center of Whitehall, immediately in front of the Banqueting House (the scene of his martyrdom). The Institution was officially informed that, as far as the council are aware, no definite proposal has been made for the removal of the statue. It is understood that, probably for the first time in Australia, the Feast of King Charles the Martyr will be observed by a celebration of the Holy Eucharist on Friday, January 30th, at St. Saviour's Church, Redfern, Sydney, New South Wales. The first Evensong of the festival will be sung in the same church on the preceding evening with sermon and procession.

An anonymous donor has presented to St. Nicholas' Church, Guildford, in Surrey, altar plate of solid gold, the chalice of which is set with diamonds and rubies.

J. G. HALL.

TENTH ANNIVERSARY OF CONSECRATION OF BISHOP GREER

Clergy and Laity Unite in Honoring Head of Diocese of New York

OTHER NEW YORK HAPPENINGS

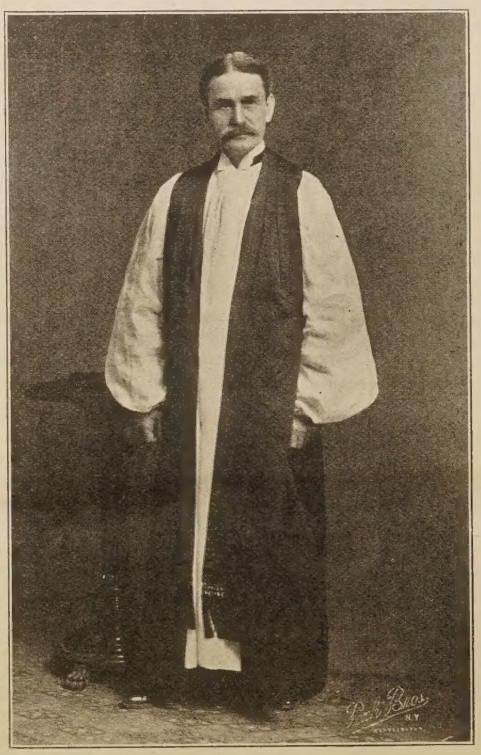
New York Office of The Living Church
37 East 28th St.
New York, January 27, 1914

THE tenth anniversary of the consecration of the Rt. Rev. David H. Greer, D.D., as Bishop of New York was commemorated by a special service at St. Bartholomew's Church, New York City, on Monday, January 26th. There was a celebration of the Holy Communion, Bishop Greer being celebrant, the Bishop of Long Island the Epistoler, the Bishop of Connecticut the Gospeler, and the Bishops of Massachusetts and Newark assisting. Other Bishops present included Bishop Lloyd, president of the Board of Missions, Bishop Kinsolving of Brazil, Bishop Davies of Western Massachusetts, Bishop Thomas of Wyoming, Bishop Rowe of Alaska, Bishop Rhinelander of Pennsylvania, and Bishop Garland, Suffragan Bishop of Pennsylvania. There were also in the chancel the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, the Very Rev. Dr. Wm. M. Grosvenor, Dean of the Cathedral of St. John the Divine, Rev. Dr. Frank M. Clendenin, president of the Standing Committee, and the Rev. Dr. Samuel Hart, secretary of the House of Bishops.

The committee on arrangements, of which Bishop Burch was chairman and Canon Nelson secretary, was seated between the chancel and the pews. The Bishop's family occupied the rector's pew, and opposite them were seated the vestry of St. Bartholomew's Church, while in the nave places were also found for the clergy of the diocese, and the visiting clergy and representative laymen of the Church.

The music was the same as that sung ten years ago at Bishop Greer's consecration.

The service was followed by a luncheon at Hotel Biltmore, at which Bishop Burch presided. Speeches were made by Bishop Lines for the House of Bishops, Rev. Dr. Leighton Parks for the clergy, and Mr. George Zabriskie for the laity. The Rev. Dr. John Chamberlain brought a message from the people who have not the ability to speak in open words their appreciation of kindness and help of him "whom we to-day delight to honor" on behalf of the deaf-mute community in this diocese and neighboring places.



THE RT. REV. DAVID H. GREER, D.D., LL.D.
Bishop of New York

At the conclusion of the addresses, Bishop Burch read this message from the Presiding Bishop: "I cannot be there, though my heart will be. May God bless him for all years to come."

The Bishop Suffragan addressed Bishop Greer in these words: "Having heard from our brother Bishops, clergy, and laity, it is my happy lot to ask to speak a brief word for the whole diocese which places its energy, resources, and whole life; glad to stand with you as leader; with your optimism to attack all our problems with the hope, courage, and statesmanship you have given us. We are eager to go forward with you in this great diocese. To-day we pledge our love, fealty, and devotion, and we want to give you something to mark the day and our affection. You are never known to regard time, and we hope you will learn that every man should work eight hours, play eight hours, and sleep eight hours, and that you will regard the lessons on the face of this clock, and will not steal one part of time from the other, no matter how heavy the cares of the Church may be upon your heart and conscience. As you listen to the sweet chimes, may they remind you of the thousands of hearts that beat with affection. May the good Father spare you many years to lead us in this great work which you have done."

Bishop Burch then presented his Diocesan with a magnificent clock, as a testimonial from the people of the diocese. The case of the clock is made of mahogany, English Gothic design. It stands eight feet, four inches high, playing several Cathedral chimes at will. It was made by Tiffany, and bears a bronze plate with the inscription: "Presented to the Right Reverend David Hummell Greer, D.D., by the Clergy and Laity of his diocese on the tenth anniversary of his consecration as Bishop." Bishop Greer responded very feelingly to the presentation, and to the congratulatory speeches. He said:

"I do not know what to say. 'O Lord our God, be Thou our guide, that by Thy help no foot may slide.' I deeply and gratefully accept these expressions of your good will, and can find no words fully to thank you yet, I cannot but feel so little deserving. Ten years of my episcopate make me think not so much of what I have done as what I have failed to do. Not a sense of achievement, but of shortcomings. If anything of value has been accomplished, or any step of true progress made, it is not so much, dear brethren, because of me, but because of you. One thing I can rightfully claim, and honestly say, I have tried to do what has been given me to do. I have been able to do it because of that support, so loyal, so true, so generous, so steadfast, that you have given me. I should have done much more. The voice of tribute and inspiration will help me to do more. I say to-day to you, because of that, forgetting those things which are behind, I press for the prize of my high calling, and of yours. I would interpret the voice of this occasion, the voice of the diocese giving expression of its corporate being, strength, and life, a call to greater, better, larger things than those already done. And so what can I do but take again, as I did ten years ago, as I did this morning in St. Bartholomew's Church, the pledge, and to make the vow, that with such strength, and wisdom, as God shall give, I shall try more earnestly and faithfully to help and serve you. A pledge for myself, I venture to make for my suffragan brother. Never has there been the slightest friction, but the sweetest affection and sympathy for our common work and service in the Church of God. And for this other suffragan (not suffragette) you don't know, you never will, I don't know, God only knows, what she, through me, has been to you. I am sure Bishop Burch will not be jealous when I say she is the best suffragan any diocese has ever had. I won't say less, I can't say any more, and only hope that, when I get home, she won't scold me. The tributes of this beautiful clock and of its voice, I pass them on to her as the one who deserves them. In her name and my name I thank you for all you have given, all you are, and all you have done. May God help us for more entire consecration of service in the future as in the past."

A general reception followed the luncheon, attended by a very large number of people.

A number of Bishops were obliged to send regrets on account of important diocesan engagements. Many messages of congratulations and good wishes were received by Bishop Greer.

General Theological Seminary

The Rev. C. Malcolm Douglas, rector of Christ Church, Short Hills, N. J., has been elected chairman of the executive committee, Associate Alumni, General Theological Seminary, *vice* the Rev. Gilbert M. Foxwell, who resigned the chairmanship on account of his removal to Minneapolis. For the McVickar competitions to be held on the Friday and Saturday before Quinquagesima, the following named Alumni have been appointed examiners: In Greek, the Rev. Dr. Charles A. Jessup, the Rev. James F. Olmsted, the Rev. William H. Meldrum; in Ecclesiastical History, the Rev. Cladius M. Roome, the Rev. Herbert Shipman, the Rev. Horace R. Fell. At the recent competition for the Seymour prize in extemporaneous preaching the prize was awarded to Mr. John Archibald McNulty of the diocese of Newark. Honorable mention was made by the judges of the efforts of Mr. Alfred William Treen, of the diocese of Maine.

Supplementing his recently published annual report, Mr. Ed-

ward H. Virgin, Seminary librarian, announces the following interesting item:

The General Theological Seminary has just obtained from Dr. Joseph Martini, cataloguer of the incunabula and beautiful manuscripts in the famous Robert Hoe library sale, an important manuscript Latin Bible on vellum. It was executed in England in the latter part of the twelfth century, and is written on 356 leaves in small Gothic characters, red and black, double columns, fifty-eight lines to the page.

It contains twenty-five historiated and fifty-eight elegant ornamental initials painted in gold and colors by an English artist, pretty pen ornaments in blue, red, and green on several of the margins, the Canons of Eusebius within arched columns, painted blue, rose, and red, running titles in blue and red capitals, and numbers of the chapters marked on the margins, also in blue and red. It is rubricated throughout, and has an English calf binding of the end of the Sixteenth century, panelled sides, gilt center ornaments, and corner fleurons.

Besides the Old and New Testament it has the Psalter in the Hebrew , Gallican, and Roman versions, the first two in full, and the Roman marked on the margins. The Gallican Psalter, Jerome's more correct Latin translation made from Origen's edition of the Greek septuagint, filled up from the Hebrew when the Greek was supposed faulty, was drawn up Anno Domini 389, and was first used in Gaul about the year 580, from which circumstance it received the name of Gallican, as distinguished from the Roman, Jerome's first version. The Gallican version passed from Gaul to England before 597. The Hebrew version is from a copy given to the ancestors of Sophronius by a Latin colony.

The Psalter of this Bible also contains Psalm 151, which is to be found in only a limited number of codices. Manuscripts of the Bible with these three versions of the Psalter are rare. Notes interpolated in this Bible attest its great scarcity. The last seventy-six leaves contain the intepretation of the names in alphabetical order by an English hand of the thirteenth century, at the end of which is the following note:

"Non fuit amplius in exemplari; nec hic plus scribetur, nisi finito libro: redatur gratia Christo. Amen."

On the middle of the front cover is an invocation to God in English, preparatory to the reading of the Bible, by a hand of the seventeenth century. On the vellum fly leaf is the number "XVIIA," probably the serial number of the codex in some catalogue, followed by an index of the Bible and a Latin prayer to the Virgin, all by an English hand of the beginning of the sixteenth century. On the verso of the last leaf are some notes in Latin and English written in the sixteenth century.

The manuscript is interesting in several particulars. One noteworthy point is that it contains, after the Epistle to the Hebrews, the Apocryphal Epistle to the Laodiceans. The text of this epistle, after careful collation with Harnack's text, shows great similarity to the text of the two manuscripts in England which Bishop Lightfoot in the appendix to his Epistle to the Colossians designates by the letters R and X. The position after the Epistle to the Hebrews is also noteworthy. Then these facts ought to make it possible to define narrowly the place and time and writing.

The whole manuscript impresses the reader as having been the work of a man of careful scholarship. Indications of this are seen in the presence of the Hieronymian translations of the Psalms (the Roman, the Gallican, and the Hebrew); also in the careful notes as to the presence or absence of certain parts of Daniel in the Hebrew or Septuagint; also in the noting of variant readings in the margins. The concordance, at the end of the volume in a later hand than that of the text itself, refers to the chapter divisions known to have been introduced by Archbishop Langton, who died in the year 1228, thus showing that the concordance is to be placed some time after that date.

There can be no doubt that further study of both the Old and the New Testament will lead to discoveries of considerable value. Another interesting fact is that the text regarding the three heavenly witnesses is in I. John v., and is of such a character as will probably also aid in tracing the ancestry of this manuscript.

Fifth Annual Guild Service

The annual festival service of Acolytes in the vicinity of New York was held as usual with St. Vincent's Guild at the Church of St. Mary the Virgin on the evening of January 21st. The service consisted of Evensong and sermon, followed by a procession and the *Te Deum*. The church was crowded, the congregation overflowing into St. Joseph's and St. Elizabeth's Chapels and filling up the passageway in the rear of the church. There were in attendance 403 acolytes from Boston, Philadelphia, and the dioceses of New York, New Jersey, and Newark. There were also thirty priests in attendance, vested, and fifteen students from the General Theological Seminary. These filled the body of the church on both sides of the nave. The Sacred Ministers were the Rev. J. G. H. Barry, D.D., rector of St. Mary's, and two of his curates, Father Le Ferre and Father Lascelle, vested respectively in cope, dalmatic, and tunical. The procession was a most imposing and beautiful one—the acolytes, many of them in red cassocks and lace trimmed cottas, the Seminary students in their college gowns, and the priests, many of them wearing their hoods over the surplices. The procession moved down the nave, back on the Gospel side, through the ambulatory in the rear of the altar, down the Epistle side, then returning up the main aisle. At one time all three aisles and the ambulatory were entirely filled with those in the procession. The organ accompaniment was assisted by brass instruments. The Rev. William T. Manning, D.D., rector of Trinity Church, brought up the rear of the priests' procession, immediately in front of the Sacred Ministers and their attendants. The music of the Psalter was by the late Dr. Prentice, for a quarter century or more the organist of the church; the *Magnificat* and *Nunc Dimittis*, by Giorza. The hymns were all sung to well-known Church tunes, and the singing by those in the procession and congregation produced a great volume of sound which was most inspiring. The singing was led by the choir of St. Mary's, which headed the procession. Each of the three processions, acolytes, priests, and Sacred Ministers, was preceded by thurifers swinging censers. The solemn *Te Deum* was a most inspiring function. The music was by Martin, the altar was a blaze of light, and the three thurifers swung the censers so that the sanctuary was a cloud of incense which at times completely concealed the Sacred Ministers at the altar and flowed down the nave. The sermon was by the Rev. Dr. Manning, of Trinity Church, and was a really remarkable discourse largely devoted to a topic now uppermost in the minds of Churchmen. It is printed on another page. The sermon was delivered with great force and eloquence and entirely without notes.

Washington's Birthday Conference

The local committee of the Brotherhood of St. Andrew has prepared the following programme for Washington's birthday conference on Monday, February 23rd. All conferences to be held in the new Synod Hall:

8:30 A. M. Corporate Communion Service—in Cathedral Chapel—"Almighty God Unto Whom All Hearts are Open"—Rev. E. B. Nash, Rev. R. C. Knox.

10:00 A. M. Devotional Service. "Cleanse the Thoughts of Our Hearts," Rev. H. H. Hadley.

10:20 A. M. The Church Militant Possibilities. Francis H. Holmes, Chairman.
"Membership." Bishop Burch.
"Leadership," Dr. John Wilkinson, Jr., Vice-President of Philadelphia Assembly.
"Boys." Hubert Carleton, Ph.D., General Secretary of Brotherhood of St. Andrew.

12:30 P. M. Luncheon, Columbia University Commons. "The World for Christ." Bishop Kinsolving.

2:30 P. M. "Faith and Service," Bishop Greer, Chairman.
"The Living God." Bishop Talbot.
"Here am I, Send Me." Frank Moss, First Assistant District Attorney, New York County.

A cordial invitation to attend is extended to the men of the dioceses of New York, New Jersey, Long Island, and Newark, and their friends.

Church Mission of Help

The annual religious service of the Church Mission of Help will be held this year at the Cathedral of St. John the Divine, on Sunday, February 8th, at 8:15 P. M. Like the service of this society held last year at Trinity Church, the service will be a special one, consisting of prayers, hymns, intercessions, and thanksgivings, all with a view of the especial work and needs of work with unfortunate girls and women. The Rev. Father Huntington, O.H.C., will be the preacher. Father Huntington was one of the founders of the society. Dr. Manning, another of the founders, will also speak. It is expected that a number of the General Theological Seminary students will form the choir. The offering will be devoted toward meeting the needs of this rapidly growing organization. Starting but three years ago with a small office and two workers, it now has three offices and eight on its paid staff, while about sixty Churchwomen act as volunteers in its service, and six important parishes have established Church Mission of Help groups. The third report shows it to have been in touch with over 400 girls during the past year.

Cards of admission for the service will be sent to all contributors. Others may obtain them by sending a stamped and addressed envelope to the office, 37 East Twenty-eighth street, New York.

New Rector of St. Ignatius' Church

The Rev. Maxwell Ganter, curate of Grace Church, Newark, N. J., has accepted a call to become rector of St. Ignatius' Church, New York City. He will assume charge on May 1st, succeeding the Rev. Arthur Ritchie, D.D., who will become *rector emeritus*. Mr. Ganter has been at Grace Church since last November, coming to Newark from St. Mark's Church, Philadelphia, Pa., Previous to his service in the Philadelphia parish, he was for a year priest in charge of Christ Church of New Haven, Conn. Before going to New Haven Mr. Ganter was curate of a church in New Bedford, Mass. Born in Akron, Ohio, in 1883, Mr. Ganter, who is 30 years old, was educated at Kenyon College, the Yale Graduate School, and the General Theological Seminary. He was graduated from the latter in 1910, and was ordained priest at the Cathedral of St. John the Divine the following year.

An incident showing the multiplicity of the work of Trinity parish is that on Christmas day there were thirty-five celebrations of Holy Communion in the different churches of the parish. There were seven Christmas tree parties at St. Chrysostom's alone.

MEETING OF JOINT BOARDS OF PHILADELPHIA DIVINITY SCHOOL

Higher Standards of Admission and Additional Degrees Conferred

INTERESTING ITEMS FROM THE QUAKER CITY

The Living Church News Bureau
Philadelphia, January 27, 1914

AT the meeting of the joint boards of the Philadelphia Divinity School, held Tuesday, January 20th, in the Church House, Bishop Talbot was elected president of the board of overseers, and the Rev. W. Arthur Warner, secretary, Mr. Roland S. Morris was elected a member of the board of overseers, and Colonel Sheldon Potter a member of the board of trustees. One of the most important actions of the meeting was granting a year's leave of absence to the Rev. Professor James Allen Montgomery. About a year ago a general increase in the stipends paid to the faculty was made. At this meeting it was determined to make a further increase.

The standard of admission to the school has been very high, but it was decided to raise it still further, and at the same time to open new post-graduate departments. In the future candidates will be received for the degrees of Doctor of Canon Law and Master of Sacred Theology. The post-graduate courses of the school have been particularly strong, and the creating of these new courses is in response to a demand.

In the evening the associate alumni had its mid-winter banquet in Houston Hall of the University of Pennsylvania. There were beside some of the members of the joint boards, many of the graduates and members of the senior class present. The Rev. Harry P. Nichols, D.D., presided. The Bishop Suffragan made some announcements from the joint boards. Dr. Nichols called upon the Bishop, who spoke in a very happy vein. Dean Groton gave some reminiscences, and spoke of the future of the school. William McClelland was called upon to represent the senior class. He appealed for a closer contact between the school and the graduates. The speakers of the evening were Dean Robbins and Dean Hart. Dean Robbins read a paper on Religious Education. He regretted that the canons would not permit a different arrangement of the studies in preparation for holy orders. He said that he believed that Greek and Hebrew could well be made elective, and greater emphasis laid upon the study of the English Bible and those subjects which would prepare the men for a strong presentation of the Person of our Lord, and His relation to human life. Dean Hart spoke upon the same subject.

In the appointment of the Rev. James Allen Montgomery as director of the American School of Research at Jerusalem the Church and the Philadelphia Divinity School are enjoying an honor which is theirs for the first time. The purpose of the school is the study by the director and the students of Palestinian geography. It is under the control of the American Archaeological Association, which support the American schools at Rome and Athens. To enable Dr. Montgomery to accept this appointment, both the Divinity School and the University of Pennsylvania have granted him a leave of absence for a year. Dr. Montgomery is the grandson of Bishop William White. He has been connected with the faculty of the Divinity School here since 1901 and with the University of Pennsylvania since 1910. He has just published an important work on *The Divination Bowls of Babylonia.* He is also the author of *The Samaritans—The Earliest Jewish Sect, Their History, Religion, and Literature.* He was graduated from the University of Pennsylvania in 1887, with the degree of B.A., and received from the same institution the degree of Ph.D. and D.D., in 1904 and 1908 respectively. Being awarded a travelling fellowship, he spent two years studying in Germany. He was ordained to the ministry by the late Bishop Whitaker, in 1893, in which year he was an instructor in the Church Training House in this city. He was successively stationed at the Church of the Holy Communion, New York; St. Paul's, West Philadelphia, and St. Peter's as an assistant; and from 1899 to 1903 was rector of the Epiphany, Germantown.

The Rev. Dr. Royden Keith Yerkes, an instructor in Hebrew at the University of Pennsylvania and rector of the Church of the Transfiguration, has been appointed to teach Hebrew in the middle class at the Divinity School.

Three anniversaries commanded the attention of the Churchmen of this diocese this week. The 26th of this month was the forty-sixth anniversary of the founding of the parish of the Holy Apostles, and the 30th, the twenty-fifth wedding anniversary of Dr. and Mrs. Capers, the rector and his wife. The vestry resolved at its last meeting fittingly to recognize the double event by celebrations beginning Sunday, January 25th. On that evening the four congregations of the parish: Holy Apostles, Memorial Chapel of the Holy Communion, Chapel of St. Simon the Cyrenian, and Chapel of the Mediator, gathered in the parish church for service. The Rev. Carl E. Grammer, D.D., preached the sermon. The combined choirs rendered the music. It was also decided to have a joint celebration of the two events in the Richard Newton Memorial Building on Friday evening, January 30th.

Three Parish Anniversaries

Another observance last Sunday was the fifty-eighth anniversary of St. Matthias' Church (the Rev. Charles Rowland Hill, rector). A reception was given to the rector and his wife on Monday evening. It is a coincidence that the anniversaries of the parishes of the Holy Apostles and St. Matthias fall in the same week, when it is recalled that Mr. Hill went to St. Matthias' Church from the Holy Apostles.

St. John the Evangelist also observed its sixtieth anniversary on Sunday last with special services, at which the Rev. John B. Falkner, D.D., and the Rev. Stuart B. Keeling were the preachers. St. John the Evangelist, under the energetic efforts of the Rev. H. Cresson McHenry, has taken a new lease of life. For a long time this old parish gave every evidence of total extinction. Now it reaches this anniversary full of a remarkable vitality and energy.

The discussion on the proposed Cathedral foundation in this diocese has again come up. This time the laymen have taken up the question. There seems to be a determination to press the matter to a successful conclusion. The Bishop has been approached and has given the movement his approval, providing the laymen take the preliminary steps, and bring it before the diocese in a concrete shape. The subject was under consideration during the lifetime of Bishop Mackay-Smith, and he favored the Memorial Church of the Advocate. That proposition was abandoned, and the entire matter allowed to rest until now. It is now deemed a proper time to consider the question seriously, and seek some site suitable for such a foundation.

Agitation for a Cathedral

The inter-diocesan conference for associates of the Girls' Friendly Society in the third Province was held at St. Andrew's Church, Wilmington, Del., on Saturday, January 10th. At the short noon-day service the rector, the Rev. Richard W. Trapnell, made a most helpful address on "Personal Service." Luncheon was served by the associates of St. Andrew's branch and the conference followed. Miss Elise Packard of Baltimore, the vice-president, presided. Six dioceses were represented by fifty associates. As the G. F. S. is realizing the necessity of some training for its associates, Deaconess Carroll's paper on "Training Classes for Associates" brought forth much discussion and many questions. Deaconess Carroll's class in Washington has been in existence for two years. Miss Erma Pritchett's paper, "What Must Be the Qualifications for Efficient Work of the Associate of To-day?" was full of suggestive thoughts.

Inter-Diocesan Conference, G. F. S.

Some months since a million-dollar campaign was conducted in this city for the erection of buildings for the Young Men's Christian Association. The amount was raised, the buildings erected, and the dedication took place Saturday, January 24th. The four buildings, Elkins Memorial, West Branch, Southwest Branch for colored men and boys, and the North Branch were all dedicated in the one afternoon, beginning at 1: 50 and concluding at 4: 20 o'clock. Several prominent Churchmen are interested in the Y. M. C. A. movement and have contributed liberally to these buildings.

Dedication of Y. M. C. A. Buildings

The Church, Bar, and city have lost another distinguished member in the death of Judge W. W. Wiltbank. He was judge of Common Pleas in Court No. 2 when he died. For many years he had been a prominent member of the Bar, and for seventeen years a judge of the Philadelphia court. Judge Wiltbank came from an old and distinguished Church family. He was a great-grandson of the first Bishop of this diocese, Bishop White, and his maternal grandfather was General William McPherson of General Washington's staff. He was a member of and vestryman in Christ Church for many years, until about 1890. The funeral took place from old Christ Church, Monday, January 26th.

Death of Judge Wiltbank

An annual event which is meeting with great success and proving to be a strong social factor is the West Philadelphia convocational bazaar. Each year some parish which needs assistance is designated as the place in which the bazaar is held. Each parish and mission in the convocation arrange through their guilds for a table. The proceeds from these tables are given to the parish in which the bazaar is held. The social feature has been the chief thought in the minds of the promoters, and they have met with remarkable success. All the parishes are brought together, and the members

Convocational Bazaar

(*Continued on page* 478)

LIQUOR LAWS ENFORCED IN CHICAGO

How it is Becoming Dangerous to Sell to Minors and to Drunkards

ELABORATE PLANS FOR "GO-TO-CHURCH SUNDAY"

Social Service Commission Employs a Salaried Secretary

OTHER NEWS OF LAST WEEK IN CHICAGO

The Living Church News Bureau
Chicago, January 27, 1914

RARELY has a more practical and inspiriting address been given to the Round Table of the Chicago clergy than the one delivered on Monday, January 19th, in the Church Club rooms by Mr. Henry K. Gross, the superintendent of the Citizens' League for the Suppression of the Sale of Liquor to Minors and Drunkards. This League was formed some thirty-five years ago, at the time of the enactment of the Illinois "Dram Shop Law," forbidding the sale of intoxicants to minors and drunkards. The Chicago City Council, in 1895, passed even a more stringent ordinance along these lines, leaving not even the loop-hole of a written order from a physician or anyone as an exception to the prohibition of such selling of liquor. We have thus one of the best dram shop regulations to be found in any city or town the whole world over, where saloons are licensed. Yet, until about a year and a half ago, this Citizens' League had not accomplished as much as had often been hoped for, in the way of seeing that this excellent law is enforced. Since the incumbency of the present superintendent the League has been doing a truly remarkable work, on a limited budget. At an expense of not more than about $3,000 a year, hundreds of saloon-keepers have been prosecuted, and so frightened have these lawless men become that, with a budget of possibly $20,000 a year, and with six or eight men at work instead of but two as at present, there is now no doubt but that the sale of liquor to minors and drunkards in Chicago could be practically stopped.

Mr Gross gave many absorbingly interesting data concerning this important work. During the year just closed, enough men have been rescued from drunkenness and have been restored to decency and to work, to be earning now a total of $10,000 a month in wages. Our present law is so hard to fight that many settlements are made out of court by the saloonkeepers who are attacked by the League. On an average at least one case daily is referred to the League by the new "Court of Domestic Relations." The saloonkeepers are often proving to be the best allies of the League, from sheer irritability and revenge, for, after having been caught themselves, they will inform on each other, just to "get even" with any competing barkeeper who defies the law, if they themselves have been obliged to pay some hundreds of dollars for a like violation. When actual suit is pressed, the League almost always wins. A verdict of $5,000 damages was lately awarded to a poor family whose husband and father had been ruined by the saloons where liquor was freely sold to him in defiance of this law. These saloonkeepers have troubles of their own. On an average one thousand Chicago saloons change hands each six months, so unsatisfactory has the business become. Fully 75 per cent. of Chicago's saloons (over 7,000 in number) belong, or are directly controlled by, the breweries. The League has learned that though every saloonkeeper must file a bond for use in case he is sued for violating the law, only about two per cent. of these bonds are worth the paper on which they are written. The League is now receiving strong support from the courts and from the police. The county officials are realizing that some eight per cent. of the entire revenue of Cook county is paid to support the neglected families of drunkards. They are helping the League to fight the lawless saloons, so as to reduce this per centage. The principals and teachers of public schools in the foreign-born districts, where little children are so often sent to the saloons by their parents, are helping in this fight. It is no pleasure to try to teach children who are partly intoxicated. The foreign-born parent is slowly learning that the average American saloon is a more vicious affair for him and for his children than the similar institution across the Atlantic. Every day some half-dozen new cases are discovered by these efficient men who are the executive force of this important League. A strong directorate of citizens is behind them, and the work will undoubtedly be greatly extended in the near future. The Rev. E. J. Randall, rector of St. Barnabas' Church, who has served as a director of the League, presided at this valuable meeting of the Round Table on January 19th.

"Go-to-Church-Sunday"

"Go-to-Church-Sunday," February 1st, the Fourth Sunday after Epiphany, of which we have already spoken, is being widely advertised, not only by the churches of Chicago, but by the newspapers. The daily press has taken up this movement, and is devoting considerable space to it. The various congregations of all kinds are using many methods of advertising. More than 20,000 "Go-to-Church-Sunday" buttons have been sold by the executive committee, whose headquarters are at the Central Y. M. C. A. More than 100,000 cards of invitation have been printed, for use in personal distribution on and after the preceding Sunday (St. Paul's Day, January 25th). At this writing efforts are being made to secure full-page advertisements by groups of different congregations, each to have ten lines' space, in the most widely-circulated dailies of Chicago, these advertisements to appear on January 31st. There seems to be a growing enthusiasm about the project, and in spite of the great difficulty of organizing any city-wide movement among such a vast population as that of Chicago, the prospects are promising. If the weather is not wholly unpropitious on February 1st, there ought to be many thousands of people previously lapsed and careless, assembled at some kind of Christian worship. Their presence will certainly be a great opportunity for earnest messages and kindly welcomes. A good deal of prayer is being offered daily in preparation, along with all these other methods of reaching the neglectful.

Social Service Commission

On Tuesday, January 20th, the diocesan Social Service Commission held an important meeting at luncheon, at the City Club. The clerical members for the current year are Dean Sumner (chairman), the Rev. Dr. Page, Rev. E. J. Randall, Rev. J. M. McGann, and the Rev. Dr. J. H. Hopkins, and the lay members are Mr. W. C. Graves (vice-chairman), Mr. Carl B. Roden, the assistant librarian of the Chicago Public Library, (secretary); Mr. Hubert F. Miller, the business manager of the Chicago Association of Commerce, (treasurer); Mr. F. H. Deknatel, for years the treasurer of Hull House, and now residing at La Grange; Mr. Victor Elting of Winnetka; Mr. S. T. Mather of the Church of the Redeemer; Mr. Malcolm McDowell, who still keeps up his interest, though a Baltimorean, and Dr. George B. Young of St. Peter's, Chicago, the Health Commissioner. Dr. Young and his aids are known the world over, as a Chicago paper lately stated, as leaders in the science of promoting public health. Mr. Roden and Mr. Miller have been lately appointed on the commission.

Dean Sumner announced that Mrs. Julia S. Whiteford had been appointed the salaried secretary of the commission, with headquarters at the deanery, 117 North Peoria street. A thorough discussion followed about methods of enlisting in further social service the thirty-five parochial committees now scattered throughout the diocese. Dean Sumner and Dr. Page were continued as a special committee to report at the next meeting about a plan, which, if found practical and if adopted, will be of deep interest and of far-reaching helpfulness. The commission voted to aid in distributing large numbers of an admirable leaflet on Alcohol, published by the Scientific Temperance Federation of Boston, and will ask the co-operation of the diocesan Board of Religious Education in reaching the Sunday school with this leaflet. Mrs. Whiteford has also already begun to write to, and where possible to visit, the local parochial committees on Social Service, with a view to increasing their scope and efficiency.

Joint Missionary Service

On the afternoon of the Second Sunday after Epiphany, January 18th, there was held at St. Mark's Church, Evanston, the annual Missionary Service for the Sunday schools of St. Mark's and St. Luke's, Evanston. The Rev. George Craig Stewart gave the address. There was a good attendance, adults as well as children comprising the congregation.

The Rev. Dr. Arthur Rogers, rector of St. Mark's, Evanston, is publishing in his parish paper a series of valuable articles on Great Bishops of the American Church. The January edition began the series with an interesting account of William White, first Bishop of Pennsylvania.

New Rector Greeted

Some two hunderd men of Grace Church, Oak Park, accepted the invitation of which we spoke last week, from the wardens and vestry, to dine at the parish house and to meet the new rector, the Rev. F. R. Godolphin, on the evening of Wednesday, January 21st. Addresses were made by Dean Sumner and the rector of the parish. Grace Church is now enjoying possibly the largest Sunday congregations to be found in the diocese.

Liquidation of Debt

A largely attended parish dinner was given in the parish house of Grace Church, Hinsdale, that same evening, in the interest of a movement to pay off the balance of the funded debt at Easter, so that the church may be consecrated. Addresses were made by the Rev. E. H. Merriman, rector, by the Rev. Professor T. B. Foster of the Western Theological Seminary, and by the Rev. Dr. J. H. Hopkins, as well as by members of the finance committee of the parish. A substantial sum was at once pledged towards the Easter offering.

"The Feast of Lights"

"The Feast of Lights," which has become such a feature in the yearly observance of Epiphany-tide at St. Martin's Church, Austin (the Rev. R. H. F. Gairdner, rector), was duly kept on the evening of the First Sunday after Epiphany, and, despite some inclemency of weather, there was a large congregation. After Evensong the long procession of Sunday school children and teachers, headed by the

choir, marched around the aisles of the church, each person carrying a lighted candle, while representatives of the Magi, in costume, met the procession at the west door, and presented their offerings during the singing of the carol, "We Three Kings." The children brought their offerings to the "Crib," which was beautifully arranged in one corner of the church. The address of the evening was given by the rector.

Illness of Rev. H. B. Gwyn

Much sympathy is extended to the Rev. Herbert B. Gwyn, rector of St. Edmund's Church, who is at St. Luke's Hospital, recovering from an operation for appendicitis. The operation was performed on Monday, January 19th. The Rev. J. J. Steffen is taking parts of the work at St. Edmund's during the convalescence which, at this writing, is progressing favorably and steadily.

A "Civic Welfare Institute"

On the evening of the Second Sunday after Epiphany, January 18th, a new departure was taken at Trinity Church, the Rev. J. M. McGann, rector, consisting of a "Civic Welfare Institute," held in the parish house following Evensong in the church. The institute is to continue each Sunday night from 8:30 to 10 o'clock, and supper and social intercourse are to commence at 10 o'clock. The speakers on January 18th were Mrs. Joseph T. Bowen, Mr. James Mullenbach, and the rector of the parish. The object of the institute is the promotion of good citizenship.

Affairs at Waterman Hall

The Board of Trustees of Waterman Hall lately met at the Church Club room, and learned that in spite of a slight diminution in attendance, the financial condition of the school is unexpectedly encouraging. The prospects for the next term, with seven additional registrations, guarantees a good year. Members of the Board were reëlected.

Bishop Anderson at University

Bishop Anderson spent the evening of Thursday, January 22nd, at the University of Chicago. He gave an address at 7:30 o'clock in Haskell Hall on "Religious Education in the Episcopal Church," and he was invited to a meeting of the University Churchmen's Association at 8:30 in Hitchcock Library, where the topic of the evening was "The Scaldic Poetry of Ireland and Norway." Bishop Gailor was the chapel speaker at the University of Chicago during the second week of Epiphany-tide, and he preached at Mandel Hall on the morning of St. Paul's Day, the Third Sunday after Epiphany. He left for New York that same afternoon.

Death of Mr. C. H. Corbett

Sympathy is extended to the Rev. and Mrs. F. G. Budlong of Christ Church, Winnetka, at the death of Mrs. Budlong's father, the late Mr. Charles Hawley Corbett, who died at Brooklyn, N. Y., on January 21st. Among the obituary data the statement is made that he assisted John Ericson, in 1862, in drawing the plans of the *Monitor*. Mr. Corbett was a cousin of the late Senator Corbett of Oregon. He was formerly president of the National Gas Engineers' Association. While Mrs. Budlong and her husband were absent, summoned thus to Brooklyn, the services at Christ Church on Sunday, January 18th, were taken by the Rev. Theodore B. Foster.

MEETING OF JOINT BOARDS OF PHILADELPHIA DIVINITY SCHOOL

(*Continued from page* 476)

come to know each other, and the parishes are enabled to understand each other's problems. Epiphany Chapel, Sherwood, held the bazaar this year, on January 22nd and 23rd, and realized $800. Almost all the parishes and missions were represented.

Presentation of Episcopal Robes

Immediately after the declination of the election to the Missionary Bishopric of Spokane by Dr. Capers, a movement was set on foot to secure and give to Dr. Capers a purse as a thank offering on the part of his congregation. Upon the announcement of his election as Bishop Coadjutor of Western Texas the contributors expressed a wish that the money be devoted to the purchase of his episcopal robes. It was found that the amount exceeded what was necessary, and the warden has handed to Dr. Capers a check for the balance. In a letter acknowledging the gifts, Dr. Capers spoke of the strong bond of affection which had grown up between rector and congregation in the short time he had been there.

Bishop Rhinelander is giving a course of lectures on the Creed at his house Thursday afternoons, to laymen.

ANSWERS TO CORRESPONDENTS

M. E. W.—Honorary degrees conferred by reputable colleges and universities have no fee or other expense attached to them except, sometimes, a small fee for the certificate itself. Institutions offering them for money considerations are untrustworthy and their degrees would not be recognized in the world of learning.

E. S. G.—Lights should not be removed from the Altar during the Sundays of Lent. Some authorities hold that flowers should be omitted, but on rather precarious grounds; the Sundays not being fast days but affording rather a contrast to the Lenten days of fasting.

PULL ON the oar and not on your influential friends.—*A. F. Winship.*

NEW DEPARTURES IN CORRESPONDENCE TEACHING

THE Correspondence School for Church Teachers under the General Board of Religious Education has just announced a new series of courses. One set of these new courses is intended to supplement the set of instructions already in wide use covering the Standard Course in Teacher Training. Two of the new courses are designed to assist the management of the Sunday school, viz. a five-lesson course on The Superintendent and the School (cost 50 cents in addition to the enrollment fee of 50 cents) and a ten-lesson course on The Home Department of the Sunday school. This latter course tells how to organize this new branch of Sunday school work which is rapidly coming into prominence. It describes the plan and work of the Font Roll, of study for the home-bound, etc. The new conception of a Home Department as organized to develop the religious nurture of the home, through parents' classes, literature, and other means is also treated.

Another new course gives in twenty-five lessons a rapid survey of the whole field of Teacher Training. It is issued in response to a wide-spread demand for an elementary study of this important subject. A further course, announced as ready by March 1st, is "The How and what of Men's Bible Classes" (ten lessons).

The second set of new courses is aimed at the upbuilding of home life. "How to Give Sex Education to Children" is a ten-lesson course offered to parents only, but one which will attract attention both by its religious point of view, and because it puts parents into personal communication with a physician, who is both a Churchwoman by conviction, and a practitioner of wide experience in this field.

Another Home Course, ready March 1st, is on the Nurture of Religion in the Family.

The third set of courses is intended for Parish Workers. A first year and a second year of Instruction for Lay Readers (forty lessons each, the course originally created by the Rev. Irwin S. Tucker, for the Church Correspondence School) is bound to prove widely useful. Social Service in the Parish (ten lessons, $1.00), Work among Boys and Men, Work among Girls and Women (each ten-lesson courses, ready March 1st).

Requests for enrollment should be sent to Rev. Lester Bradner, Director, 281 Fourth avenue, New York City.

THE WAYSIDE CROSS

An aged chaplain, centuries ago,
Rebuked his patron fierce, for all the woe
His sins had wrought. In wrath and bitter hate,
The noble thrust him forth, no more to wait
Upon him, and he called his men, who rose
In haste to persecute the priest. The foes
On through the darkness rushed, so wild and strong,
But by the way all sang a ribald song.
With bleeding feet the priest in anguish fled
Through thorny paths, "nowhere to lay his head."
He heard his foes behind, but soon a cross
He found upon his path; by pain and loss
He was o'ercome and to the cross he clung;
As on the soldiers came a song they sung,
Then shouted in their triumph, "He is found!"
The priest, exhausted, knelt upon the ground,
Still clinging to the cross, and prayed aloud.
His enemies drew near, but soon were cowed.
A miracle was wrought before their sight—
The cross in glory shone, a wondrous light.
They turned away, so guilty and afraid,
The boldest soldier dared not draw a blade.

When morning dawned they found the chaplain there
Beside the cross, as one absorbed in prayer;
A smile upon his face, and all who saw
The saint at rest were filled with holy awe.
With tender hands they bore the body home
In peace at last, no more in grief to roam,
But honored by his foes repentant, grieved,
Who by the cross were saved and grace received.
The peasants say that often light divine
The cross illumines through the woods to shine,
A guide to all who through the forest stray,
The light is stronger than the brightest day.

'Tis but a story, yet I think we find
A lesson that appeals to every mind,
So in this far-off age, with joyful praise
May we behold the Cross through pilgrim days!

MARTHA A. KIDDER.

FREE AND OPEN CHURCH ASSOCIATION

THE annual service of the Free and Open Church Association was held on Sunday evening, January 18th, at the parish house of the Church of the Redemption, West Philadelphia. Evensong was participated in by the rector and the Rev. John A. Goodfellow, the general secretary of the Association. The Rev. J. B. Halsey, of St. Timothy's Church, Roxborough, Phila., and a member of the Board of Council, preached the sermon from the Acts of the Apostles 4: 32, "They had all things common."

He said that the early Christians were animated with one spirit. They cast their property into one stock, every one giving up that which was his own, that the poor and needy amongst them might have enough to live upon. No distinction was made between rich and poor, and in all probability there were no seats in their place of worship. For centuries afterwards this was the case, and in England there were no pews in churches till after the Norman Conquest. Pews were introduced there by the Puritans. In the Eastern Church to-day there are no pews. Mr. Halsey made reference to the several planks in the platform of the Association, viz., that every church should be free for all people to go to it; that the churches should be kept open daily for private devotions; that the weekly offertory, as a religious duty and as an essential of public worship, should be established in every church. Nearly everybody to-day admits the theoretical advantage of the free and open church. It offers equal opportunities for all, at all times, "a house of prayer for all people," "high and low, rich and poor, one with another."

The church is not a "club" where money can buy privileges, but a family, where each has an equal right; and each a responsibility and work according to his ability and opportunity. There is, of course, a selfish satisfaction in having a reserved seat; the better the seat the higher the price, but no one defends this as Christian in principle. "When thou art bidden, go and sit down in the lowest place," said our Master.

The objection against the free system that "families cannot sit together in the same pew" was met by the statement that the whole congregation forms the family of God. They have one Father, and are all brethren in Christ.

The free church is admitted to be "the ideal" for a congregation, but is the theoretical ideal practical? The preacher showed that it was by the experience of his own church as a concrete example. It began with the free system in 1859, but in 1861, adopted the pew system. This continued until the finances became so bad that it reverted again in 1873 to the free system, and ever since it has been one of the most prosperous free churches in the diocese. So practical is the free system that 87 out of every 100 of our churches do not rent pews.

The sermon closed by showing the paradoxes of Christian finances. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, yet it tendeth to poverty." Christian principles and paradoxes will stand being put into practice, and the more a congregation gives to missions and other outside objects, the more prosperous it will become.

NATIONAL COMMITTEE ON CHURCH EFFICIENCY

A CHURCH Efficiency Committee has been appointed by the National Efficiency Society, Inc. Charles Stelzle of New York is chairman, and among those serving with him are the following: Judge Martin A. Knapp of the United States Commerce Court; Prof. Henry C. Metcalf of Tufts College; Prof. Walter Dill Scott of Northwestern University; Dean C. H. Benjamin of Purdue University; Prof. Edwin L. Earp of Drew Theological Seminary; Harry Franklin Porter, editor of *Factory;* Prof. Ernest C. Moore of Harvard University; Henry Snyder Kissam, consulting architect; E. R. Hudders, public accountant; Edward L. Suffern, certified accountant; F. S. Tomlin, secretary, Joint Labor Legislative Conference; Charles W. Gerstenberg, secretary, New York University School of Commerce; Dr. Melvil Dewey, originator of the Dewey Library System; Dr. Frederick B. Greul of Brookline, Mass., and Dr. Charles S. Macfarland, secretary, Federal Council of the Churches of Christ in America.

The first task of the Church Efficiency Committee will be that of working out a system of Church records and budgets which will be applicable to churches of all denominations. From time to time other tasks of a similar general character will be undertaken by the committee.

The Efficiency Society, Inc., has headquarters at 41 Park Row, New York City, and is an educational society. The aim of the society is to keep its members in touch with the efficiency movement.

WORK AMONG CHILDREN

By the Rev. Theodosius S. Tyng.

Rector of St. Mark's Church, Ashland, N. H.

THE Rev. Dr. Edward M. Gushee has asked me to write to you about my arrangements for Sunday school, which I happened to mention to him at the time of General Convention. It is a simple matter, probably in use elsewhere, and I am sure not original with me.

We have Sunday school (lessons without a service, except a hymn at the beginning and the presentation of the offerings at the end) at 10:30, and service at 11, the children being expected to stay through the service, which I insist is part of the Sunday school work, and the younger ones being allowed to go out before the sermon, which is for their elders what the Sunday school lesson was for them.

The object of this arrangement, of course, is to teach them that they belong to the Church, and the Church to them, and that common worship is the common Christian duty of all; and to prevent their slipping away when they feel too old for Sunday school, and losing connection with the Church.

The chief difficulty is that the service is not as well suited to the children as it ought to be, if Jesus was right in setting forth the child as the model for the Christian. The Psalter is too long, and too often disjointed, and not all Psalms are suited for children, or for the ordinary use of most adults. The exhortation in Morning Prayer is too long and difficult for weekly use. There is, I think, too "much speaking" in the prayers for the children and many of the laity, however much we of the clergy may delight in them all. The result for the children is too much inattention and fatigue.

Yet in spite of these things I believe in the experiment, and hope that the good will more than counterbalance the evil. But why cannot we somehow apply a little better to Morning and Evening Prayer the principle of "Suffer the little children to come unto Me, and forbid them not"? Are stately sixteenth century English, and a mechanical, arithmetical arrangement of psalms, and strict uniformity for the laity, and the denial of freedom in the use of the service to the clergy, more important than this?

These questions, however, are not what my old friend Dr. Gushee asked me to say, and I have no right to connect his name with them. He asked me only to tell what I was doing; not what I thought the Church ought to do.

A FAITHFUL PROPHET AND PROPHETESS

By the Rev. William R. Jenvey

ON a grassy knoll, which looks out over the Bay of Monterey, California, which in turn looks out into the Pacific Ocean, there stands the granite figure of a man.

It is there in honor of the services of a true man of God. The inscription on the base tells us that Father Junipero Serra, a Spanish mission priest, landed there in the year 1770. In the fourteen years which followed he founded nine missions. That is a notable record.

But we have a priest of our own who has as notable a record. No monument has been erected to commemorate his services. The perspective of time and distance is lacking. Just forty years ago the Rev. James S. McGowan came to this part of this great state of California. He had not received a "call" from man, or mission, or Bishop. He had, though, that inner call, which is the call of God. He began his work in Salinas. For the first four years he received no stipend or salary from any quarter. He worked with his own hands for his daily bread. Ten years afterwards he married a woman who was as truly consecrated as he.

Working together they have founded eight missions, and have fostered and helped make strong four others. These twelve missions and parishes are what they are to-day, under God, because of what they have done for them. They worked together with undiminished zeal for thirty years.

Their last work was in Monterey. He was the prophet, she was the prophetess. The Tuesday before Christmas she went to the church to help "trim" it for Christmas. She caught a severe cold, double pneumonia set in, and in a few days she died. She was a remarkable woman. She was a practising physician when she married. She had marked intellectuality and personality.

The prophet remains, in the fulness of his eighty years and more; but the prophetess is gone. Her life as well as his is an inspiration to us all.

The Church and Her Young Men

Sermon by the REV. W. T. MANNING, D.D., of Trinity Church, New York, on St. Vincent's Day, at the Church of St. Mary the Virgin, New York City

Thou therefore, my son, be strong in the grace that is in Christ Jesus (II. St. Timothy 2:1).

WE live in interesting times. Few of us to-day can say that life is dull and stagnant. Some of us may, however, be in the position of the man who, when asked where he was driving, replied, "I don't know, but anyhow, I'm getting there fast."

The fever of activity has entered into our religious lives as well as into our business lives, and into our social lives. We have not much idea what it is all about, but we are sure we are moving —progressing we like to call it—in some direction or other. Each morning's newspaper furnishes us with some new illustration of this.

We begin to awake to the fact that the present divisions, among Christians, are wrong, and some excellent but impatient souls rush to the conclusion that Christian Reunion must be achieved at once and brought to pass over night. "Why all this talk about Unity?" they say. "If Christians wish to be united, all that they have to do is to unite." According to the view of these earnest people, Unity is to be accomplished by disregarding some of the most important facts of Christian history, and some of the deepest and most sacred convictions held by about three fourths of all the Christians in the world at the present time. We shall have to find some deeper, truer principle of action than this if our efforts are to help forward the cause of Christian Reunion.

Again, an ex-college president, an avowed and militant Unitarian, announces to the world a new religion which he calls "Twentieth Century Christianity." Upon examination this "Twentieth Century Christianity" proves to be directly opposed to the religion of the New Testament. It denies or ignores the central teachings of the Gospel. It treats with scant respect the faith which Christians have held since the time when our Lord was here. It declares specifically that these teachings are of no value and that the world has outgrown them. Now we must concede to an ex-college president, or to any other man, liberty to deny the teachings of our Lord Jesus Christ if he wishes to take the responsibility of so doing. But we may not concede to him the right to make such a denial and call it "Christianity." The question here involved is not one of theology. It is a question of accuracy and of truth. In religion, as in business, the label attached should correctly describe the contents of the package.

And in the Church itself we have vagaries and irregularities, and even occasional disloyalties. We hear of denials from the pulpit of those things which at the altar the priest is required to declare that he believes, although we may well trust that this will be always rare. In these conditions there is nothing whatever to discourage us. The Church has never been free from trials and difficulties of this sort. Since the earliest days the Church has faced such conditions, and she has triumphed in the face of them.

We need to remember that the normal state of the Church in this world is a state of warfare. She is the Church Militant here on earth and we must rejoice to have part in her warfare. These very conditions mean that the struggle is on, that it is all about us, and that we have our opportunities. Like St. Timothy in his day we are called to "be strong in the grace that is in Christ Jesus." And so, at this service, speaking to you who have accepted special service in the Church, I want to remind you of four things which the Church has a right to expect of her men, and especially of her young men.

1. The Church has a right to expect of her young men to-day intelligent understanding of her principles. It is the duty of every young Churchman to-day to be armed with knowledge. It is his duty to see that he possesses clear understanding of the history, the doctrine, and the worship of the Church. A great deal of the vagueness, the religious uncertainty, the lack of faith, and not a little of the disloyalty to the Church's teachings, which we meet, comes from sheer lack of the most rudimentary knowledge upon the subject. Only recently a man brought up, as he assured me, in our own Church, wrote me a long, and not very polite, letter in which he asked what my authority was for calling myself a priest, and how I dared to use a title not found in the Prayer Book! One wonders whether there can be parishes in which the Prayer Book is not used. Evidently there are people who do not care enough about it to read it.

2. The Church has a right to expect of her young men that kind of clear, deep, personal conviction which is fed by knowledge. We all know the kind of talk that is so prevalent about the unimportance of belief and about escaping from the trammels of creeds and dogmas. We need to realize that such talk, besides being thoroughly dishonorable and disloyal on the lips of any Churchman, is the shallowest and flimsiest of nonsense. It is not entitled to our intellectual respect for an instant. Christianity is a Divine Revelation of Truth. Our Lord says, "I am the Truth." Will anyone deny the right of a Christian to think? A religion without a creed is suited only to a man without a brain. Dogma is only a clear, concise, authoritative statement of the truth. Doctrine is only truth clearly formulated and expressed. Truth, recognized in all other spheres as the very voice of God, is surely not unimportant in religion. Exclude thought from religion and you reduce religion to contempt. A religion which has no message for the mind, which teaches no doctrine, is not even a religion of sentiment, it is a religion of sentimentality. Thinking men cannot be interested in such a religion as this. Religion must make its appeal to the whole man—mind, heart, and spirit. The religion of Our Lord Jesus Christ does so appeal. What we all need to do, priests and laymen, is not to defend or to apologize for the Catholic Faith, but lovingly and fearlessly to proclaim it. It needs no defence. It needs only to be held up before men so that they may see it, and love it, and be saved by it. The late Mr. Moody was once asked to preach a sermon in defence of the Bible. "Defend the Bible," he said, "as well talk about defending a lion. Let it out, and it will defend itself."

3. The Church has a right to expect of her young men truth and earnestness in their own religious lives, true inner devotion, sincere personal religion. The Church does not ask of you young men anything overstrained or unwholesome. She never asks that of anyone. But she does ask for genuine, simple, manly sincerity in your own daily religious lives. You know without my telling you, what harm it does if those who stand for the Church, if those for example who, like yourselves, are brought especially near to our Lord in the service of His altar, seem to be trivial or insincere or lacking in genuineness and reality. If the inner religious life of any of us is to be real and sincere there must of course be system and order in it, and in this matter every young man has the right to the sympathetic and affectionate counsel of his parish priest.

4. The Church has a right to expect from her young men the courage, the enthusiasm, the devotion, the high purpose of their strong, vigorous young manhood. The Church makes her appeal to all that fine instinct of chivalry, of self-sacrifice, of desire to serve the highest and the holiest, which is so strong in every young man, and in every young woman also. Let us realize that the Church calls on us not only for our obedience and our reverence but for our courage, our high endeavor in her warfare. Let us realize that the Gospel of our Lord Jesus Christ is the Gospel not only of gentleness, but of strength; not only of patience but of power, and that the Catholic Christian, the man who believes the whole Gospel, ought to be not only the best man but the strongest man in his community, "strong in the grace that is in Christ Jesus." Let us realize that the New Testament shows our Blessed Lord Himself to us not only as "the Lamb"; He is forever "the Lamb as it had been slain," but He is also the Lion of the Tribe of Judah, the One coming from Edom with dyed garments from Bozrah, treading the wine press alone, the One riding in triumph on the white horse, and on His thigh His Name is written, "King of kings and Lord of lords." And every young man, and every young woman also, should move forward in the ranks of the Church with something of the light of battle in his eyes, with joy in his heart at the thought of the great conflict to which he is called, under the Banner of our Lord Jesus Christ Himself, and against sin and selfishness and unbelief.

In one of the sacristies of Trinity Church there is a monument which I never pass without a feeling of thankfulness. I wish that you might all sometimes make a pilgrimage to it. It is the monument of that great Bishop and upholder of Catholic Truth, John Henry Hobart, whose body rests beneath our altar. The closing words of the inscription on that tomb speak of the one who lies there as "the faithful and valiant soldier of Christ who on all occasions stood forth the able and intrepid champion of the Church of God."

The words are literally true of Bishop Hobart. In our own day, and place, and measure, may they be true of each of us.

THE lack of fine perception that results in want of consideration for others, in forgetfulness and carelessness in little things; that imposes upon the time, strength, or resources of other people, is a defect more inimical to friendship than is many a graver fault in morals. It implies lack of good breeding, lack of refinement, lack of a thousand essentials of daily intercourse.—*Lilian Whiting.*

IF THOU must needs have thy revenge of thine enemy, with a soft tongue break his bones, heap coals of fire on his head, forgive him and enjoy it.—*Sir Thomas Browne.*

Zanzibar—Uganda—Mombasa

By the Rt. Rev. G. MOTT WILLIAMS, D.D., Bishop of Marquette

THE attempt to make an ecclesiastical crisis out of the Kikuyu incident ought to fail. The Uganda Mission has always been conducted in an extremely unconventional way, and the act at Kikuyu which has provoked the protest of the Bishop of Zanzibar was mild as compared with other things which the Bishops of Uganda have done from time to time under stress of what were believed to be emergency conditions.

I have met and talked with Bishop Tucker, Bishop Willis' predecessor, and admired him very much as a man; his devotion, his patience, his wonderful endurance in his hard field. But I have never been able to work up the least sympathy or even understanding of his simple lack of Churchmanship. He seemed to me to have cut loose from important moorings. But he became apparently conscious that he had gone pretty far under stress of unforseen conditions, and wanted the rest of the Church finally to approve his course in detail, which was quite impossible. And yet, what perfectly conventional Churchman knows what he himself would do, in a set of circumstances of which he never dreamed, any more than did our Church fathers who composed our rubrics?

Then the Zanzibar Mission has always been conducted by a wing of the Church almost as extreme in the other direction as Uganda has been eccentrically low. The great body of our communicants would find themselves at fault in attempting to follow out all of the services and customs of the advanced Catholic men who have done heroic work from Zanzibar as a starting point.

It is extremely doubtful whether we ought to pay much attention to acts done here and there by individual Bishops, as long as they are plainly exceptional and that their justification has to be looked for in the circumstances and not in our established rules. If we do not agree, we have the right to protest, and this protest will be sufficient proof that the act protested against is exceptional and not the real fruit of our system. But it is quite impossible to administer the discipline of our Church, or any Church, as fully as we can preach her doctrines. We really have Divine authority for this statement. And the attempt to administer or apply discipline, first, last, and all the time, especially in detail, and the spirit which is ever seeking reasons for excommunication, are, to put it roundly, a sectarian attempt and a sectarian spirit.

And we ought to remember that however the Archbishop of Canterbury decides the controversy, his decision one way or another need not in the least trouble those of us who might wish that he had decided differently. We have our own rules. If the Church of England, as a whole, should decide to change her regulations for receiving the Holy Communion, so that Confirmation was not given the same prominence that it now has in reference to the greater sacrament, it need not prejudice us, as long as the faith and order of the Mother Church remained the same, to continue our full communion with her. We have to bear our whole history in mind, not merely the results of the Oxford movement. And if the attempt to supply Holy Orders in a gradual sort of way under James I. to the Scottish Church, which did for a time promise success, had been attended with ultimate success, it would, I feel sure, have been justified by the general mind of our Church, though necessarily attended for a long time with many irregularities in the matter of communicating persons not fully authorized to receive.

What really deserves attention under the present conditions is the abnormal way in which the Church of England handles her foreign work. The Church Missionary Society promises to support a Missionary Bishop, and one is thereupon sent out, a member of that society and bound to its principles and rules of procedure. We have just seen that the society supports two of its Bishops in proceedings for which the Church, as a Church, has given no direct warrant. The society is supposed to be strictly subordinate to the Church, but in this case is trying to force a policy on the whole Church, heedless of consequences. This is a perfectly unthinkable state of affairs from our American standpoint. We, or some of us, tried to have a society like the C. M. S., but it simply could not live as a representative affair. It would be one of the best things that could ever happen if the English societies could consolidate and cease to be handled as representatives of factional Christianity. The importance of this to us can hardly be over-estimated, as we meet these Bishops, now bound to the principles of rival schools, in the foreign field, our men being responsible simply to the Church, and to no society.

And we probably have reached a point where we ought to make the Church of England understand that the normal procedure of our Communion can no longer be taken from the action of a hide-bound Establishment. The "free, valid, and purely ecclesiastical episcopacy" which the Scottish Church handed over to us through Seabury is now the way of the Anglican Communion throughout nearly all the world. Only in England can the will of the Prime Minister put into office as Bishops, men who may be in no sense representative of the Church; only there is there no free synod; only there is there such a condition of affairs that these Missionary Societies seem to be necessary because the Church as a Church is tied hand and foot.

The Church in South Africa is free, so it is in the West Indies, in Canada, in Australia, in New Zealand, in Scotland, in Ireland. The Anglican Episcopate numbers, according to my present figures, 332 active names. On the face of things only 37 of these are selected under the English system of the *congê d' elire*, and out of these 37, a considerable number were actually elected or selected as Bishops, and acted as such, before appointed by the government to their present fields of labor.

However, therefore, the Archbishop of Canterbury may decide a question between two or three Bishops of his obedience, the fact remains that the announced and agreed-upon principles of the Anglican Communion will remain just what they always have been, and no real crisis need exist for the whole communion as such. Only, just this will logically result from the present situation; extreme men ought to turn their eyes inward toward the centre, and consider the interests of the whole Church rather than of their party. Every Bishop, consecrated to office in this Church, ought to realize just what have been vested rights in the Church, and know that he is bound to respect them. Then, no matter what have been his party preferences, he cannot possibly be a party Bishop, nor act for a party to the prejudice of the whole.

Our Church comes into contact with Bishops and congregations maintained by societies organized on party principles not only in China and Japan, but on the Continent of Europe. To give up an American chaplaincy there, or to consolidate it with the English church, as we have been sometimes asked to do, is usually to throw our people and clergy under the authority of the Colonial and Continental Church Society, whose principles are much narrower than those of the Church of England. A priest might feel honored to be under the Bishop of London, and yet object to the limits proposed by that active society, which he must observe or lose their support. This is a vexation to which no Americans have to submit at home, and to which we should give no formal consent abroad.

A REAL FRIEND is willing to share disgrace with you. If you break down at last in the stress of some temptation, if you go to pieces morally, a friend does not turn on his heel and go away. He is willing to go down into the deep, dark places by your side. I will anticipate the case of a friendship between a woman and a man, to illustrate this—a case which I knew and watched for years. This man was in every way noble, except that every little while he had a periodic fit of drunkenness, and then he went all to pieces; and the shame for what he felt he could not help was such that he would seek out the most out-of-the-way slum or hole in which to hide himself until it was over. He had a friend, a friend of wonderful sympathy, of nearly the same age, a married woman, one of the noblest, sweetest women I ever knew, one of the truest, whose loving life an angel in heaven might be glad to copy. Did she forsake this friend in those hours of need? No. Did she wait outside in respectable quarters until he appeared? No, she went down into the hells after him; and no matter what his condition, he would obey her as Eurydyce listened to and followed the music of Orpheus. She would take him to her own home, nurse him, watch over him, even when he was filthy in appearance, until she won him back to manhood. That is friendship—friendship that is not always touched with sunshine, but is willing to go into the shadow. —*Rev. M. J. Savage.*

The Church Among the Negroes

By the Rev. SAMUEL H. BISHOP

ONE of the happy signs of the Church's life and growth in these days is the increasing sense of sureness of touch in her missionary work. Not only is she more vitally inspired with enthusiasm for the vision of her Master's Kingdom on the earth, but also is she more intelligently obedient to the heavenly vision. And her confidence is not grounded only—though that would be sufficient ground—on conformity to her Master's will, or on the greatness and providential immediacy of her opportunity, or again on the enlightened wisdom of new missionary method for which there is so much cordial approval from students of world problems; but also on that kind of literal and spiritual success correlative to the efforts put forth which is meant in the collect asking for "sufficient success upon earth." The Church is not taking to herself the comfortable unction that she has "attained" or been already "made perfect"; her obedience is far from perfect, her consecration vastly less than entire, her wisdom deficient, and her success woefully inadequate; but she may and does feel that she is on the open road. She has stronger heart, higher courage, and clearer vision; hence she has surer touch, deeper insight, and enlarged confidence. Problems vast and complex do not now stun her into silence, or difficulties turn her into sloughs of hesitation. China, Japan, the Philippines, Alaska, are no longer the stuff out of which dreams are made, but the open promises of a working day; they are distinctly set within the horizon of the possible to a calculating sense as well as to an obedient faith.

Only in one field does there seem to be uncertainty of touch, hesitating judgment, and faltering effort. About the negro and about the methods of appeal to him we seem divided in mind, troubled in heart, and confused in action. For fifteen years we have debated petitions from the negroes themselves, and for over six years petitions from Southern Bishops and dioceses; which debate has been concerned with methods and machinery, and has revealed varying and conflicting opinion together with something nearly approaching discouragement. Perhaps the most admirable elements in the Church's attitude toward the negro are her sense of shame for shortcoming and inadequate work, and her repentance and desire to do better; but there is still a curious paralysis which affects her thought and her activity with reference to this immediate and urgent missionary task. We use the word "curious" advisedly; for to the general student of the social and moral welfare of our country, what we call the negro problem—which is fully as much the problem of the white man as of the negro—is intensely interesting and critically important; and no outpouring of thought and energy in modern times has been more splendid or more hopeful than that which issued in the great negro schools; in societies like the American Missionary Association; in the Slater, Jeanes, and Stokes funds; and in the uniting of Southern universities in the study of this problem.

Perhaps we may simply note a few of the reasons for this anomalous condition which distresses us. One is that we are as a matter of fact a national Church, with a democratic form of government; and national action on difficult and perplexing questions is always a compound of varying and possibly of antagonistic sectional needs, motives, and forces. Another is that certain racial facts and necessities have flung our Church machinery out of gear. Still another is that we somehow lack the staying power which would keep us thinking at a hard and wearisome problem until we had solved it; hence our interest is spasmodic and fleeting instead of abiding, insistent, and compelling, as it ought to be. And, lastly, we have almost no negro specialists among the laity, men who view the work of missions negro-end to.

Every earnest Christian believes in and supports the cause of missions for the sake of the Christ whom he loves and obeys; but the human mind being what it is, it gets hold of its great ideals by some special handle or interest. All of us see missions by seeing some special object such as Japan, or China, or Alaska, or the Mountain whites, or the West; and the great need of our Church in her work for the negro is that some laymen should see missions by seeing the negro, and by a certain specialization in his behalf. And laymen should make this emphasis; for, though the visions and heroic leadership of such men as Bishops Brent and Rowe made their fields lands of promise, the fact that lay people have assumed special responsibility has been the enduring and compelling force for the accomplishment of results. If the spirit of Christ be the steam, Bishops and clergy be the engineers, civil and mechanical, the laity are surely the stokers and the boiler and wheels of the missionary engine. Indeed such men as Mr. Pepper show the value and the necessity of lay leadership, if great causes are to grip and to hold the conscience of the Church.

But it would be utterly false if we gave the impression that our Church's work for the negro has been or need be a failure. In ante-bellum days, notwithstanding all the faults of slavery, there was carried on an extraordinarily successful missionary activity which was blessed, not only with large numbers of communicants, but also with a very real religious and ethical development of negro life and character. For example, in the old registry of Bruton parish we find thirty-three consecutive pages entirely devoted to the record of baptisms of slaves or colored servants. This record extends from 1746 to 1797. During that period there were 1,122 negroes baptized, and during the year 1750 the record of baptism of negroes in Bruton parish alone was larger by one than the total number of infant and adult baptisms of negroes in the diocese of Southern Virginia during the year 1903. In 1724 the Rev. William Beech reported to the Bishop of London that he instructed and baptized (during fifteen years) 200 slaves, and that the owners of slaves are generally careful to bring them to Baptism. Similar work was being done in South Carolina. In St. Michael's record (Charleston) for the year 1818 there were registered 130 colored communicants to 350 white; and in St. Philip's, for the same year, 180 colored to 320 white communicants. In 1856 there were in the diocese 3,022 colored to 2,971 white communicants.

The real fact is that the Christian people of the South felt deeply their responsibility for the moral and religious training of the negro; and to some measure of fulfilment of that responsibility is due the fact that the negroes acquired during that period so much of ethical character and of the spirit of Jesus Christ as to enable the best of them to become teachers of their teachers, and to make all of them capable of the generous fidelity they manifested during the war. It was not infrequent in religious families of the South to find a white-haired, saintly old negro ministering in the things of God to white and black alike.

There is no way of ascertaining definitely what proportion of the negroes in this land were, at the beginning of the war between the states, baptized members of the Church. In 1859 there were recorded 468,000 members of the various churches in the South, of which it is perhaps fair to assume that more than 50,000 were baptized members of our Church. There are now about 20,000 negro communicants in the whole Church, twenty independent parishes, and about 200 chapels and missions; many of which are steadily gaining in self-reliance, in appreciation of opportunity and of duty, and in courageous and faithful attack upon the hard and difficult tasks which confront them. In at least two Southern dioceses the negroes give to the work of the Church $5 per capita. In a North Carolina town a congregation of working people gave for a new church building over $8,000, besides at the same time maintaining and extending parochial work. A New Jersey mission, also of working people, gave over $7,000 toward a new building—nearly one-half of its cost. It was a negro congregation which vied with St. Thomas', New York, in giving to missions a fund received for a new church building to replace one destroyed by fire. It was a negro barber who bought and paid for from his own earnings a building lot, paid most of the cost of a chapel building, and still bears most of the expense of a parochial school with 200 pupils. It was a graduate of St. Augustine's School who in Christ's name gave up personal ambition to become a farmer in a backwoods community, and at the same time to teach a school for which public provision could not be obtained. It was another graduate of St. Augustine's who trained five lay readers, and with their help started a mission.

Work among the negroes has its peculiar difficulties, some of which are attributable to our Church's own inertness and

lack of vital and commanding interest, others to other causes. We do not give to the negroes the same governmental initiative which they find in other bodies; and in consequence the Methodists and Baptists alone have nearly four million negro members, and influence 75% of the total population. But the loyalty and staying quality of our people, and especially of the graduates of our schools, under all conditions and amid all discouragements, are remarkable evidence of the Church's abiding power and influence. There is probably less leakage of cultivated and thoughtful young people from our Church than from any other body. And such facts as the following evince solid merit and real success in our work, small though it may be. An eminent judge in a southern state, himself a Methodist, paroles first offenders among negro youth only to members of our Church; and the secretary of a great home-mission board has recently declared that upon the type of character which our Church tends to produce, depends the whole hope for the moral and religious progress of the negroes of this land.

Recognizing then, as we must, that from the time when the Rev. Absalom Jones, the first negro ordained to the ministry of the Church in this country, began his work in Philadelphia in 1795, to the present time, much devoted and heroic work has been done, still the present conditions must be unsatisfactory to anyone who loves and believes in the Church and who realizes how critical is the need of the negro people in this land, and how serious the negro problem is likely to be unless the Christian forces in the country shall awaken to the fact that this problem, like all of our great social problems, requires not so much a solvent as a solver. That Solver we believe to be Jesus Christ; and notwithstanding the smallness of our numbers, we believe the Church has a peculiar work to do, one of which many of the best colored people are conscious, and which they desire to see her accomplish.

WHAT THE CHURCH IS DOING

Notwithstanding the uncertainty of which we have spoken, the Church is doing some things which are sure in insight, definite in aim, and certain in promise—the things which the negro most needs and the experience the world most clearly certifies to be wise. We offer in our divinity schools a high order of training for those who are to be priests and prophets to their people; and we have one divinity school especially for negro students, which is meeting with peculiar intelligence and skill the needs of men who are to serve in the cities and rural districts of the South. When one considers the lack of adequate previous training of some of our boys, and hence the necessarily extended course of study, it seems well within the limits of modesty to say that in wise adjustment of studies to the needs of the students, in drill so intelligent and earnest as to be an inspiration as well as a task, in modest scholarship and high thinking, the Bishop Payne Divinity School has no superior. It has graduated 59 men, of whom 10 died in orders and 49 are in the active ministry, all doing good work for the Master and for their people.

We have a normal and collegiate school which for more than forty-five years has planted in Southern life a seed of young men and women to whom it had imparted mental and spiritual culture, and whose energies it had trained for service of hand as well as of head and of heart. St. Augustine's School has been unique among negro schools for its harmoniously proportioned training of hand and head and heart; and it has kept the visions and ideals of culture and of mental discipline together with a constant and keen sense of the necessity that an educated man or woman shall know in sympathy and in fact the pleasure and the profit of manual toil. Throughout the South, St. Augustine's is known as the negro's West Point, which characterization does not refer to a military regime, but to urgent insistence upon the moral and religious aids to character, upon honest work, high standards, and an austere modesty as to personal claims. The normal department of St. Augustine's is doing admirable work in training teachers, and is therefore meeting so far as its material abilities permit, *the* most pressing need of negro life in the South. The hospital and the training school for nurses are among the most useful services the Church is rendering in any field.

We have two great industrial and farm schools, St. Paul's and the Fort Valley School; St. Paul's so well and favorably known as to need no description here, other than to say that it has, under God, morally and economically re-made the negroes in a district comprising two or more counties, and is influencing southern Virginia and northern North Carolina. The Fort Valley School is the most important negro school in Georgia, and a state supervisor of schools says it is doing what the white schools are talking about doing.

Aside from the schools mentioned we have eight secondary and industrial schools in eight dioceses, progressing slowly but steadily toward high standards of competency and efficiency—teaching and inspiring the practice of real religion, sound manners, honest industry, and useful citizenship.

Again, there are about one hundred parochial schools attached to parishes and missions, which are training about five thousand pupils in the beginnings of religion and in the principles of right living. There is a widespread opinion, even among Churchmen, that parochial schools are a questionable good, in that they may have the effect of releasing the state from its obligation to educate all its children. But there is one simple fact of history which should calm that fear, namely, that the prompting to public education—indeed the prompting and typical example for practically every form of public care of helpless life—has come from the Church. This is not to say that public hospitals, homes for the aged and the defectives, orphan asylums, and the schools would not have come some time; but only to state that as a matter of fact they did come from the Church. With all their faults and poverty, parochial schools for negroes are better than the huge majority of public schools, and therefore still have suggestive and typical value. The South, with its expensive system of double schools, though it is heroically trying, has not yet given school opportunity to more than 52% of its negro school children, and to those only for about an average of four months in a year. This case of the parochial school might rest on an appeal to the method of history; but there are other little matters, like reverence, purity of character, faith, the discipline of God, the lack of which in too many of our American youth in all classes—not to speak of inability to use English or of cluttered minds and untrained talents—may well give the critics of the parochial school pause and induce an unwonted modesty of judgment. Whatever the future may determine, it is not yet time to abolish the negro parochial school; though it should be unselfish, suggestive, and exemplary. The policeman who patrols the beat in which St. Mary's (Columbia, S. C.) is situated, says that school has transformed a section which was formerly one of the worst slums in the city.

Now we must turn to our Church and mission work. That depends largely upon our negro clergy; and of them it is our joy to say that they are men of uniformly high character, fine purpose, real consecration, and steady faith. Many of them are lonely, most of them ill paid, none in easy fields, few with even fair parish equipment; yet they work uncomplainingly, zealously, hopefully, devotedly, for their Lord as Christian missionaries should. And their work bears fruit in an increased number of communicants, in moralized homes, in leavened communities, and in a saner and higher religious life for all the Christian bodies of negroes. In every diocese but one where negroes are, the number of our communicants has increased each year for several years; in three dioceses the gain has been proportionately greater among negroes than among whites; three parishes have more than tripled the number of communicants in five years. Giving is steadily increasing. Service of the community is more intelligent and effective. Where the Church is strong, race relations are good, and negro crime and vice diminish. In Brunswick county, Virginia, the jail has been empty for many months. In short, Christ is the Solver and the Church His representative.

But men and means are needed; established schools must be equipped and strengthened; missions and parishes should be a thousand instead of a hundred. Ignorance, disease, and immorality are still woefully rife; fear and sullenness stalk where love and confidence should reign. Life is scant where it should be joyous and abundant. Advancing ambition and increasing power need subjection to the Master of Love.

We ask for this work interest, prayer, faith, and money.

MARY AND MARTHA

The valley dreaming tranquilly,
The rippling stream in its unrest,
Are each by watchful Nature blest;
And, even so, at Bethany,
The Master sanctified a life of prayer,
And likewise, one of toil and household care.

HARRIET APPLETON SPRAGUE.

TO KEEP a few friends, but these without capitulation—above all with himself—here is a task for all that a man has of fortitude and delicacy.—*Robert Louis Stevenson.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

SALVATION ARMY WORK IN INDIA

THROUGH the coöperation of the police department with the Salvation Army, an experiment of great interest is being carried out in India in teaching honest work to the so-called criminal tribes. These tribes comprise nearly 3,000,000 people, most of them nomadic. Although many have now settled down and no longer actively engage in crime, a large number still practise stealing as their chief means of livelihood and teach their children to steal even in infancy. The Salvation Army has over 3,000 of these men, women, and children, representing 12 tribes, at its 20 settlements, its industrial schools, and its three children's industrial homes, and it is expected during the next few months that as many more will be turned over to the army by the police authorities of India. They are being taught to earn their living by working in dairies, weaving, silk reeling, poultry raising, washing clothes, etc. Sometimes antagonistic at first, they are usually so pleased, after a period of residence, with their environments, good pay, and relief from police surveillance that they urge others to join them. The people are separated according to caste and degree of criminality. When any seem no longer a menace to society they are released, and some have already made good workers in outside industries. The manufacturing interests at Cawnpore, which have been suffering from a scarcity of suitable labor, have recently decided to employ some of this labor under Salvation Army auspices.

This coöperation between the police and the Salvation Army, according to special agent Baker, is made possible by a special act providing that the police authorities may have the power to remove and locate any tribe or part of tribe known to be lawless.

WHAT IS SOCIALISM?

Socialism, according to former Congressman Victor L. Berger, is generally defined as the "collective ownership and democratic management of the social means of production and distribution." But, as he says, definitions as a rule do not explain much. This definition explains even less than usual, because socialism, according to Mr. Berger, "is not a mere theory invented by some learned professor of philosophy; it is the name of a phase of civilization, just as feudalism was a phase of civilization, and as capitalism is the name of the civilization we have now. Many students of history and political economy say that socialism must be the name of the next phase if civilization is to survive."

A CIVIC WELFARE institute has been established in Trinity parish, Chicago, the Rev. John M. McGann, rector. The purpose of this institute is to gather together on Sunday evenings men and women "for the purpose of promoting enlightened, efficient citizenship." The meetings will be held in Trinity parish house at 8:30 and at each there will be a speaker competent to treat the specific topic. In announcing the course it is declared that:

"All topics that relate to civic betterment will not only be discussed, but coöperative action will be undertaken, when possible, to secure passage of approved legislation.

"While the responsibility of Trinity Parish House for conditions in the Second Ward will receive primary attention, it is expected that all city problems will engage the activities of the institute.

"All men and women who are desirous of better civic conditions in Chicago will be welcomed."

THE PRESENT business depression having thrown thousands of men out of employment at a time when the need for shelter, food, and clothes is of the greatest importance, many cities are making provision to meet the situation by giving temporary employment to those thus thrown out of adjustment. Chicago is considering the advisability of transporting the unemployed to sections of the country where work may be expected. To this end the American Association of Public Employment has sought the coöperation of labor commissioners in various states to promote an exchange of information concerning labor conditions. Los Angeles has appropriated a million dollars for public work to give employment to 5,000 unemployed men and women, but the dispatches would seem to indicate that the number of unemployed, in that city at least, had been very much over-estimated.

IN AN ADDRESS before a conference of sanitarians, Earl Fortescue said recently: "If you want to make sanitary progress in rural districts you must devise some support for reforms that will take the place of average public opinion, for between vested interests and indifference, average public opinion is generally very well content to leave things alone." He also added, "Just now, however, I think that average public opinion in regard to rural housing has arrived at the conclusion that 'something should be done,' a conclusion which a cynic once declared was the usual prelude to doing something foolish."

IN READING over the article on the garment-makers' strike in Philadelphia I find that I inadvertently used the word "settlement." That word hardly expresses the situation. The strike has been temporarily ended because the employers have consented to discuss the matter and the workers have gone back on that basis. The issues involved are still *in statu quo,* but this first step of getting together was most important. All the rest that I had to say about the responsibility of the public, especially of Churchmen, requires no change of explanation, only further emphasis.

MUNICIPAL COOKING is the latest thing. It is to be tried in Kansas City, Kan. As that municipality has an electric power plant, it purposes to compete with natural gas companies and coal dealers. The commissioner of water and light will distribute electric cookers among the patrons of the light plant, which are to be used for a time at the city's expense, the purpose being to demonstrate that cooking by electricity is cheaper than by any other method.

THE PUBLIC LIBRARY of the District of Columbia is publishing a monthly social service bulletin for the use of the Monday Evening Club, which is a large organization of social workers and those actively interested in social affairs. The Library tries to be and desires to be known as an efficient social service institution. Hence this bulletin, which is designed to make the material in the library known to those who have most need of it.

THE JOINT COMMISSION on Social Service has prepared a canon for the organization of provincial boards of social service, the text of which can be had on application to the Rev. Frank M. Crouch, the secretary, 281 Fourth avenue, New York.

THE REV. PROFESSOR GEORGE C. FOLEY of the Divinity School has been appointed representative of the Episcopal Church as a delegate to the Central Labor Union of Philadelphia on behalf of the Inter-Church Federation.

THE BOY SCOUT movement is being introduced into Roman Catholic parishes, a special "scout commissioner" having been appointed for that purpose.

THE BISHOP OF ERIE has been one of the most influential and conspicuous members of the movement for an adequate city plan for that city.

LOCAL SURVEYS have become familiar. Now we are to have a national survey, if the plans of the National Civic Federation carry.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE NEW STANDARD DICTIONARY

To the Editor of The Living Church:

SOUTHGATE once said that "a critic's head should be wise enough to form a right judgment, and his heart free enough to pronounce it." There has appeared in a recent number of THE LIVING CHURCH a review of the *New Standard Dictionary* which is manifestly so misleading that it is difficult to believe that the writer's head was as wise as it should have been and his heart free enough to do justice to the work under review. In view of this I feel sure that you will be willing to afford me the opportunity of presenting the other side of the case.

First it is claimed that "referring to the table of advisory authorities one finds that *none* versed particularly in Anglican theology seems to have been consulted." The fact is that all the terms belonging to the Anglican Church were submitted to and passed upon by the Ven. William Macdonald Sinclair, who was Archdeacon of London and Canon of St. Paul's Cathedral in that city from 1889 to 1911 and is now rector of Shermanbury, Henfield, Sussex. It is scarcely to be believed that so prominent an English Churchman as Archdeacon Sinclair does not know the history of his Church, which, as set forth in the *New Standard Dictionary*, is supported by such authorities as the *Encyclopedia Britannica* and Dr. Sir James A. H. Murray's *New English Dictionary*.

Your reviewer asserts that the Church of England *is not* endowed by law, and claims that the *New Standard Dictionary* says that it *is*. The definition reads "The Church established and endowed by law as the national church of England." Surely no one familiar with the facts claims that the *ancient endowments*, managed by the Ecclesiastical Commissioners of England (a corporate body created by act of Parliament in 1836), and which consist of revenues supplied from canonries and sinecures suppressed by law, are not endowments in the sense of the word used by the editor of the department.[1]

The critic of THE LIVING CHURCH says: "it would be difficult for the editors to show any act whereby the Church was particularly *established* in the year mentioned"—1534. The Church of England is one of the estates of the realm, its relation to the State is one of dependence, its supreme governor being the Sovereign, and its highest legislature, Parliament. The last tribunal of appeal is the King in Council or the judicial committee of the Privy Council. This shows that the Church of England stands established by law, whether since the 26 Act of Henry VIII., better known as the Act of Supremacy of 1534, which declared "That the King our Sovereign Lord . . . shall be taken, accepted, and reputed the only supreme Head in Earth of the Church of England, called Anglicana Ecclesia," or since 1533-4, when by act of Parliament all ecclesiastical appeals beyond the kingdom were forbidden by law—thus formally restricting the Church to the English domain; that is, making it absolutely dependent on English laws—or since 1536-39, when the abolishment of the Monastic establishments and confiscation of wealth took place, and the Ten Articles were sanctioned by the Convocation, must depend upon the point of view of the editor. The date given by the *New Standard*, 1534, is correct and sustained by the act of Parliament referred to above, which act was reënforced by the 1st Act of Elizabeth in 1558.[2]

The reviewer asserts that the *New Standard's* definition of *Established Church* should not be "a church established and at least in part supported by the State." Why? Because he claims that "the Church of England is not at least in part supported by the State." Although the Church of England does not receive a yearly grant from the government for its support, it receives its equivalent in tithes regulated by act of Parliament. Hence, it is supported in part by the State (1) by this means and (2) by means of the fruits of the ancient endowments already referred to.[3]

The reviewer objects to the statement that the doctrines of the Church of England are "those commonly held by the evangelical denominations." He knows, no doubt, that within the pale of his Church, the most divergent views have prevailed concerning its doctrinal status. The *New Standard's* definition aims to cover the doctrines of that Church which are common to the High Churchman, to the Moderate Anglican, and to the Low Churchman. And, inasmuch as "the doctrines held by the evangelical denominations" embrace the ecumenical creeds, the objections offered to the definition seem quite hypercritical. The Church of England to-day, both in constitution and doctrines, represents the mean between Roman Catholicism on the one side and the more advanced forms of Protestantism on the other, and the *New Standard* has aimed to cover that mean.[4]

To quote again: "The Anglican Church is held to be a part of the Catholic Church, but no serious writer uses the term as synonymous with the Anglican Church." Here the *New Standard* is misrepresented. Under *Catholic*, definition (2) it says: "Of or pertaining to the Anglican Church: Anglo-Catholic." It defines *Anglo-Catholic* as (1) "Of the Anglican Church but of Catholic rather than of Protestant tendencies. (2) Pertaining to the High-Church party in the Church of England or allied bodies; Anglican." At the Reformation the term "Catholic" was claimed exclusively as its right by the body remaining under the Roman obedience, in opposition to the Protestant or Reformed, National Churches. These, however, *also retained the term*, giving it, for the most part, a more ideal or absolute sense. In England it was claimed that the Church, even as reformed, was the national branch of the Catholic Church in its proper historical sense. It is not what is claimed by a Church that regulates the meaning of words, but what the people mean when they use the words.

We are told that "no serious writer uses the term (Catholic) as synonymous with the Anglican Church," and yet, no less eminent a divine and writer on the Anglican Church than the Very Rev. Dean Hook of Chichester is responsible for "Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name." (*Church Dictionary.*)[5]

With regard to the Protestant Episcopal Church, it is asserted that the statement "Its doctrines are contained in the Thirty Eight Articles, and it holds to the historic episcopate, locally adapted to the people's needs" differs from the facts, as "the authorities of the Church *invariably* distinguish between *her doctrines as set forth in the Creeds* and the series of definitions set forth in the Articles, which are not primarily the 'doctrines' of the Church, but rather her local definitions." Yet, the latest Religious Encyclopedia (vol. XI, p. 417) says: "The Thirty-nine Articles are among the most important *doctrinal formulas* of the Reformation period. They cover nearly all the heads of the Christian faith . . . They affirm (1) The Catholic *doctrines* of the Trinity and incarnation, and the three early creeds—The Apostles', Nicene, and Athanasian; and (2) the Protestant *doctrines* on the authority of the Scriptures, 'justification by faith,'" etc. The American revision of the Articles formally adopted by the Protestant Episcopal Church in the United States omits allusion to the Athanasian Creed (Article VIII.), which is omitted from the American edition of the Prayer Book.

Inasmuch as doctrine is defined as "a tenet or body of tenets," and *tenet* is defined as "any opinion, principle, dogma, or *doctrine* that a person holds and maintains as true," it is not incorrect to state that the doctrines of the Protestant Episcopal Church are contained in the Thirty-Eight Articles *especially as the Articles themselves*—notably Article VIII.—*include the Creeds*, but the Creeds do not embrace the Articles as such.[6]

It is to be regretted that in THE LIVING CHURCH a statement is attributed to the *New Standard* which it does not make. This is in regard to the use of the words "in general convention" used under *Anglican Communion*, and there printed with lower case initial letters. The writer of the criticism reproduces these words in the form "in General Convention," thus designating *the* General Convention of the Protestant Episcopal Church, and then informs his readers that "the Lambeth Conference thus referred to is not accurately termed a General Convention . . . The General Convention is a purely American body"—facts which the veriest tyro could learn for himself by consulting the definition of *General Convention* on page 573 (col. 1) of the *New Standard*.[7]

The editors are taken to task because under *liturgy* no reference is made to those of the Anglican Churches. But the *Book of Common Prayer* is defined on page 309, and referred to again on page 1950, and again on page 2126.[8] They are accused of garbling a quotation from Blunt's *Dictionary of Doctrinal and Historical Theology*, which represents the views of the compiler of that work and *not those of the editors* of the *New Standard Dictionary*, as is suggested.[9]

But why go further? Criticism of this kind shows what Paul Chatfield characterized as "our little technical and pedantic partialities and prejudices. A book thus unfairly treated may be compared to the laurel, of which there is honor in the leaves, but poison in the extract." Sufficient is given here to show that the criticisms of the writer of the review are, in the main, captious, and, but for a typographical error under Reformation where 1573 is printed for 1553, have little foundation in fact. British reviewers disagree with him, for after a column or more of critical review *The Guardian*, the representative organ of the Anglican hierarchy, published in Lon-

don, in a recent issue, said of the *New Standard Dictionary*, "It is indeed a wonderful and indispensable book."

Yours very truly,

FRANK H. NIZETELBY.

736 Riverside Drive, New York, January 13th.

[We have appended numbered references in order to reply seriatim to the foregoing comments. In connection with all of them it is to be remembered that a Dictionary is bound to record all shades of meaning in which a word is used by serious writers. There is a vast literature in Anglican theology which the editors of this Dictionary have clearly overlooked.

The following are our comments in detail:

[1] They are endowments certainly. Our comment was, "we can hardly understand what that expression" ["endowed by law"] "can mean." It seems to indicate an arbitrary creation of an endowment "by law" in contradistinction to an endowment by gifts in fact. The law recognizes, but did not create, the endowments used in—they are, strictly speaking, not endowments "of"—the Church of England.

[2] This use of the term "established" is purely arbitrary, and is not supported by the authorities. *Cf.* Cutts, *Dict. Ch. of Eng.*, "The word 'established,' as applied to the Church of England, is a phrase of modern use and of ambiguous meaning. It first occurs in any authoritative document in the Canons of 1603" (p. 272). "We have got to get rid of the notion," says Prof. E. A. Freeman, "that there was some time or other when the Church was established by a deliberate and formal Act" (*Disestablishment and Disendowment*).

[3] Not at all. The State neither created the Church's equity from which the tithes are derived, nor the "endowments already referred to." The State recognizes and regulates both, on the same principle that its courts recognize and regulate the disposition of property by bequest. In both these respects the function of the State was taken over in comparatively recent years by the State from the Church, but it does not follow that the property thus regulated was bestowed by the State, much less that any beneficiary is "supported in part by the State." Even though history may possibly show small benefactions at some time from State to Church, which is itself doubtful, they would be much less in extent and in value than Church property seized and alienated by the State or by the Crown.

[4] But a Dictionary is bound, in such a matter, to look to a Church's authorized standards in order to find its "doctrinal status." It is bound to distinguish between the "divergent views" of individuals and parties, and the official view set forth by the Church itself. Our critic has confused two distinct things. The doctrines of the Church of England are not, in every part, identical with "those commonly held by the evangelical denominations."

[5] But Dean Hook did not mean that there were also no Catholics *outside* of England other than those of the Church of England. His assertion means that the Church of England is an *integral portion* of the Catholic Church, the only integral portion recognized as of right existing in England in his day, but not that it alone constitutes the Catholic Church. It would be necessary for the words "in England" to be eliminated from Dean Hook's language in order to justify the definition of the word *Catholic* which the *Standard* erroneously supposes to be appropriate to that quotation.

[6] When the corporate position of the Church is referred to, a Dictionary is not at liberty to confound that position with a looser use of language. "The simplest distinction between Creed and Articles," says the *Prayer Book Dictionary*, "may be found in the Church Catechism: 'Rehearse the articles of thy belief.' A Creed proper is a summary of the things most surely believed. An Article is a definition of one detail, or a subsidiary doctrine, in relation to the controversy of the day" (*art.* Creed, p. 263).

[7] The capitalization was a typographical error in THE LIVING CHURCH, due to the compositor's laudable desire to conform to office usage, and thereby misrepresenting the *Standard*. Yet this error on our part does not correct the error in the *Standard*. The Lambeth Conference is not correctly defined by the Dictionary, its composition is mis-stated, and the term "general convention" is an unhappy and misleading term to apply to it, both because of the technical use of that term and because of its inapplicability in its popular sense.

[8] Precisely; but its omission from the list of the "Liturgies" of the Church is not thereby justified.

[9] Oh no, there is not the first suspicion of a charge of "garbling a quotation"; but there is an intimation that perhaps Blunt's interpretation does not do full justice to the subject in senses in which many writers use the term.

[10] We also have said of the *Standard*, and we very gladly reiterate, "the Dictionary is a magnificent production, and one reflecting great credit upon its distinguished editors and upon its publishers." But we strongly suspect that the reviewer for the *Guardian* had not taken the opportunity to analyze the *Standard* from the standpoint taken by the reviewer for THE LIVING CHURCH, and we should be greatly surprised if the *Guardian* should not, on inquiry, indorse every one of our criticisms. We suggest to our critic to make the inquiry.—EDITOR L. C.]

OUR "POLICY OF SILENCE"

To the Editor of The Living Church:

MR. CRAM may err in assuming a crisis to be at hand in the English Church, but I believe him right in declaring that no reason exists for us to maintain any longer our "policy of silence." True Catholicity demands that we should be comprehensive, but to-day we have not so much comprehensiveness as license; license with the very fundamentals of the Church's Faith and Life. Honesty demands that the laity be respected, that they be given the same teaching on fundamentals in any parish to which they may have to go. Thinking persons lose respect for the Church when she is presented in entirely different aspects in adjoining parishes.

Dallying with the essentials of the Catholic Faith is not far removed from blasphemy. Let this Church declare herself Protestant or Catholic, a sect or a Church, for a new faith or the old one, and then, in charity but firmly, exercise the dormant discipline she possesses. Otherwise, let her repeal some of her laws and rubrics, so that her children may not be obliged to feel that their pastors are often disloyal and probably dishonest in violating them.

Bishop G. Mott Williams has the real solution of much of our trouble: let no man join the Church without knowing what he is about. But no man can really know that until this Church changes its chameleon-like attitude. HERBERT JAMES MAINWARING.

Norwood, Mass., January 20th.

LORD MOUNTMORRIS' ORDINATION

To the Editor of The Living Church:

PERMIT me to correct the statement of what is evidently a clipping, appearing in your issue of January 10th. There are, I believe, three other members of the peerage in Holy Orders in the Church of England. I personally know of one, the Marquis of Normanby, and I have seen it stated that he is the patron of the living to which Lord Mountmorris is to be preferred. The *Church Times* states that the distinguished Ordinand is 33 (not "42") years of age. The Peerage is an Irish one. His father, the late Lord Mountmorris, was assassinated in a Fenian uprising in 1888.

I have myself been entertained by Lord Normanby at his seat, Mulgrave Castle, near Whitby.

And I think we all remember Rev. Sir F. A. G. Ousley, the author of several tunes and chants in the Hymnal.

Yours truly,

Brunswick, Ga., January 20, 1914. S. J. FRENCH.

WHY MEN STAY AWAY FROM CHURCH

To the Editor of The Living Church:

MR. POLAND voices very strongly a crying, or the crying, need of instruction, and its dire results. This need of regular, definite instruction has, to me, become an obsession, but—what is the answer?

Letters in THE LIVING CHURCH reach, in the main, well instructed Churchmen, priests, and laity, and apparently then come to a full stop. What can be done? Earnest, daily prayer for the better understanding of our people, of course; and then, if the clergy would particularize on points of faith, Church usage, etc., lay emphasis on each point, give book and chapter for it, a certain good would result. Even at that, much is to be done, and to me, in the last analysis, it seems to revert to the clergy, who are our teachers. Teach—teach—teach—and the rest will be added. CLEMENT J. STOTT.

Kansas City, Mo., January 20, 1914.

MARYLAND IN OLD DAYS

To the Editor of The Living Church:

I WAS recently shown a certificate of Confirmation given by the Rt. Rev. William Rollinson Whittingham, D.D., Bishop of Maryland in 1854. It read as follows:

> "In the Name of the Holy and ever blessed Trinity, God the Father, Son, and Holy Ghost, and conformably with the godly order and administration of the Catholic Church of Christ in the United States of America, ——— has this day received the seal of Confirmation by laying on of hands, with prayer, having openly before the Church ratified, confirmed, and solemnly assumed her baptismal vows and obligations in presence of me, William Rollinson Whittingham, Bishop of Maryland."

This certificate is the valued possession of one of the most distinguished daughters of the Church in North Carolina, upon whom the sacred rite was bestowed by that illustrious prelate, when she was attending school in Maryland.

No tinge of narrow "Protestant Episcopalianism" in those great and meaningful words, "Catholic Church of Christ," uttered by one of the grandest and most towering figures on the long roll of the American Episcopate. F. P. HAYWOOD.

Raleigh, N. C.

MORE COLLECTORS FOR ORPHANS

To the Editor of The Living Church:

THROUGH the courtesy of your pages I desire to communicate a word relative to two foreigners ostensibly collecting funds to rebuild an orphanage burned by the Turks, and presenting testimonials purporting to be from Archbishop Sergius. One of these individuals styles himself "Hooriah Joseph," a deacon in the Eastern Church. Since their visit to me I have discovered several facts which, in my own mind and the judgment of others, cast grave suspicion upon the honesty of their purpose. I would caution the clergy and laity to be very careful in their dealings with these men.

R. E. L. STRIDER.

Keyser, West Virginia, January 20, 1914.

THE EUCHARISTIC LEAGUE

To the Editor of The Living Church:

OF your courtesy, will you grant me space in your paper to appeal to your readers, of whatsoever shade of Churchmanship, to join "The Eucharistic League," the sole object being the restoration of the Holy Communion as the chief service of the Lord's Day in every place where a priest ministers? There are no dues or fees of any kind, but simply compliance with the one rule appended below.

To anyone taking the pains to consider the question, either historically or by a study of the Prayer Book, it must be plain that Morning Prayer was never intended to take the place of or to supersede the Lord's Supper as the chief service of the Lord's Day, but on the contrary was substituted for the monastic offices as a most thorough and proper *preparation* for the Holy Eucharist. That people are beginning to realize this is evidenced by the slow but constantly increasing number of parishes where the Blessed Sacrament is being restored to its proper place as the chief service of Sunday.

The Eucharistic League is not an organized society, and therefore has no officers, constitution, or by-laws, but is simply given a name and the reason for its existence, by its instigator, for the purpose of interesting our people in the truly laudable desire of bringing the worship of the Church back to the original conception and command of its Founder, our Blessed Lord Himself, and in conformity to the spirit and letter of the Book of Common Prayer.

Therefore, I ask all those who are so minded, to sign the following rule and send it to the Rev. Harry Howe Bogert, Birdsboro, Pa.

RULE.

I desire to join The Eucharistic League, and undertake to say the League Prayer, as often as I can, especially when attending a celebration of the Holy Communion.

Name.....

Address.....

THE LEAGUE PRAYER

O Lord Jesus Christ who didst institute the Blessed Sacrament of Thy Body and Blood as a Memorial of Thy Passion, and didst command Thy Church to "Do this in remembrance of" Thee, restore, we beseech Thee, to this branch of Thy Church, the Holy Eucharist as the chief service of Thy Day, in every parish within the same; that being lifted up, all men may be drawn unto Thee and be saved, who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. Amen.

Sincerely yours,

HARRY HOWE BOGERT.

"WHAT IS HAPPENING IN THE COPPER COUNTRY"

To the Editor of The Living Church:

MAY I comment briefly on your editorial in this week's issue on Strikes in Colorado and Michigan? The chairman of our Social Service Commission in this diocese is a resident of Calumet, where he has been for many years. His parish is almost entirely composed of miners, and those closely associated with them. I do not think that there is a mine manager in his congregation. One of his vestry, a head engineer long in the employ of the Calumet and Hecla, a man with gray hair and over 60 years of age, was brutally beaten on the first day of the strike, in Mr. Ten Broeck's presence, by a large mob, and he himself was menaced with clubs at the same time.

The Western Federation is not opposed in this region because it is a Socialist organization, but because it has a record for violence. The mine managers are practically all—all but one—on record as favoring unions, and have been ready from the start to treat with their own men, but not with the Western Federation.

Further, the suggestion that the grand jury was improperly drawn overlooks the fact that the names were not drawn after the trouble began, but long before. As to membership in the Citizens' Alliance, it would be very difficult to find an intelligent man in Houghton county, not a member of the Western Federation, who is not a member of the Alliance. There are 90,000 people in Houghton county, and of these 14,000 are miners. The mines are now short of their normal complement by less than a quarter of it, and the force which is trying to maintain the strike is almost without exception of foreign birth, either Finnish or Croatian. The Citizens' Alliance is composed of citizens generally, and took no action of any sort till the brutal assassination of the three English miners in their beds on the South Range.

Mr. McNaughton is not "general manager for the mine owners," but only for one group of mines. So far from being the tyrant that he is made out to be, his extreme fear of overstepping the law by deputies made him insist that they should be sent out unarmed. As the strikers were all armed, and as they speedily found out McNaughton's orders, they became all the more violent. In my judgment the strike would have been very short-lived if illegal force had been from the first met with legal force, because it really had no reasonable basis.

I realize the causes for mystification among people generally about conditions with us. But to us everything seems simple, and your perplexity is due entirely to the willingness of the press to publish any kind of information. Moyer spreads his side wherever he gets an opening, and his side may be taken to be intentionally and inflammably untrue.

There is no proper balance between violence by a striker in attacking a peaceful citizen, and violence suffered by the same striker in resisting legal arrest. Some strikers have suffered violence, but they suffered as criminals or accomplices.

It gives quite a twisted emphasis to the facts to say that the mine managers refused any sort of arbitration. They refused nothing but the recognition of the Western Federation, on account of the taint of violence, and because they believed this strike was deliberately fostered against the will of the mass of employees, who were only drawn into it by fear. This was a peaceful community until it had a foreign invasion. That invasion brought fire, shooting, intimidation, midnight assassination, and a reign of terror. To suppose that the officers of the state, military or civil, have had anything to do with the reign of terror is to be just simple and anything but intelligent.

The deportation of Moyer, largely as the result of his refusal to allow the families of victims of the Calumet tragedy to accept charity, and his deliberately untrue charge that the Citizens' Alliance, composed of the best known men in the community, was responsible for that tragedy, was really an evidence of moderation. Everyone was thoroughly angered, and yet they did not kill him. The wound he received was not intentionally inflicted. He was regarded as the direct cause of an appalling amount of suffering, and a community which had borne with him for months simply spewed him out. They thereby prejudiced their own cause, the cause of the public, of course, but their action was far from surprising, considering how long they had suffered.

The entirely fair statement, the result of long investigation made by the committee of the Copper Country Commercial Club, which I enclose to you, will show how groundless the strike was.

Faithfully yours,

Marquette, January 23. G. MOTT WILLIAMS.

[We thank the Bishop of Marquette for this plain statement of facts. It was because of the grave difficulty of sifting newspaper reports that we made our fruitless plea to the Social Service Commission of the diocese of Marquette to investigate and give us some information as to "What is Happening in the Copper Country." Several other letters on the same subject are laid over until next week.—EDITOR L. C.]

A VISIT TO HOLY CROSS MONASTERY

To the Editor of The Living Church:

KINDLY allow me just enough of your valuable space to say a few words about a recent visit at the Monastery of the Holy Cross at West Park, N. Y. As a layman whose business causes him to do a great deal of travelling, and who has thus been able to see the Church from almost every angle, I must confess that never before in all my experience have I been so thoroughly impressed with the fact that I was a member of the holy Catholic Church. The thing that impressed me most of all was that the quiet, dignified ritual was undoubtedly the outward expression of lives wholly dedicated to the service of God and Man.

And the work these godly men do! I never had visited such a busy place. And the beauty of it all is that all their work is hallowed with prayer. Not simply prayer that God may give them their own daily supply, but I noticed that almost a constant stream of intercessory prayer was being poured out before the Throne of Grace.

As I knelt in the chapel during one of the divine offices, I felt that I was being lifted out of the mortal sphere into the realm of the supernatural, and I said, Lord it is good for me to be here; for I had the feeling of being on the Mount of Transfiguration.

I wish that it might be possible for every layman in the American Church to visit Holy Cross House. No one goes there that does not come away strengthened and refreshed in body and mind. I am told that many a man has gone there who has virtually

"touched bottom," and by the help and encouragement of these good men, has been restored to a life of usefulness and devotion to God.

My only motive in writing this is the hope that many Churchmen will avail themselves of the privilege of a visit to Holy Cross. It certainly is a house of prayer for all people, and is doing a quiet work for God that the average busy man knows very little about.

Faithfully yours,

New York City, January 20, 1908. S. H. BENTON.

CHOICE OF MISSIONARY BISHOPS

To the Editor of the Living Church:

I THINK that your opening of the discussion of the election of Missionary Bishops a very timely one.

The present system is certainly open to grave objections.

As one who has spent his whole ministerial life in the Sixth Department (now Province) and been in close contact therefore with the missionary jurisdictions therein, I know that there is grave dissatisfaction among those who are chiefly affected by the mode of election of Missionary Bishops. There is no one in the whole Church who is so vitally concerned in the personnel of the episcopate as the missionary who resides in a missionary jurisdiction, because there is no parallel case in the Church where any officer is so completely at the mercy of another official, for better or worse, as is the missionary who is under a Missionary Bishop.

There is no department of the Church in which it is so difficult to secure workers as in the domestic field and in which there are so few men who give long and continued service of their own free will, partly because the conditions in missionary districts are as they are.

You ask men to go out into the hardest work the Church has to offer, on the smallest pay; then until this last Convention you deprive him of all voice either in local or general legislation and you place him absolutely at the mercy of the Bishop who is placed over him. And then you put the selection of that Bishop in the hands of a body of men, two-thirds of whom are entirely unacquainted with the needs of the field, or with the men in the field who might make acceptable Bishops to the field. It would be little short of a miracle if the right man were selected and the miracle has not always happened. Now if you elect the wrong man to rule over you, as a rule you swallow hard and put up with it; but if someone who knows neither you nor your conditions sends the wrong man to rule over you, then you feel that you have a grievance.

Nor does it alter the case if the Bishop that is sent be transferred or elected. Would it not cover the case if the present method of election remained, but two amendments be added:

1st. That the election would still remain where it belongs, in a Province excepting by the House of Bishops sitting in the Province where he is to serve; and

2nd. For the purpose of electing said Missionary Bishop, a quorum of the House of Bishops shall be equal to the number of Bishops in said Province.

The advantages of this system would be:

1st. That the election would still remain where it belongs, in the House of Bishops.

2nd. That any and every Bishop who was interested could, by taking the trip, be present at said election; but that

3rd. Those Bishops would be most apt to attend who were interested in and acquainted with the field rather than Bishops who merely knew some man whom they believe would make a good Bishop (but whether of Alaska or Cuba they know not.)

In the election which you referred to (New Mexico) the Presiding Bishop caused the House of Bishops to meet in New York for the obvious reason that this was the only point where a quorum could be hoped for; but a quorum which necessarily excluded most of the Bishops who knew anything about New Mexico (because of the distance and expense) and included many Bishops who knew New Mexico merely as the traditional home of the cactus. Is it any wonder that they elected a city rector of Chicago as a fitting person to be Bishop of New Mexico? How could they know anyone in New Mexico except by the testimony of one or two?

Nor is it any better at the General Convention. The elections to North Dakota, Spokane, and New Mexico were unquestionably the elections of "fit men"—but just what the relation between their fitness to the special needs of these very different and very difficult fields, as a Westerner, I fail to see. That the House of Bishops did not elect the men for the place was shown from the number of those who were elected, who did not feel called of God to accept.

One cannot blame the Bishops for this because one does not see how (short of a miracle) men who are utterly unacquainted with the rural conditions of North Dakota, the municipal opportunities in Spokane, the colonizing conditions in New Mexico, could select the proper general managers for these places. Certainly it is not a part of the Gospel that a minimum of knowledge is a proper substitute for a maximum of experience. In the fall of a hundred votes nothing but a pentecostal miracle could change "ignorance of conditions" into "a choice of fit men." IRVING P. JOHNSON.

Faribault, Minn., January 23rd.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

A FEW weeks ago THE LIVING CHURCH had an account of the New York diocesan convention, in which some time was given to the discussion of the advisability of allowing women parishioners to vote at the parish meetings. After the usual time-worn arguments, which really seem to grow more precious to man as the years roll on, the best original protest ever advanced since the beginning of time was promulgated, when it was decided that it was the part of wisdom not to allow this right to women parishioners because it was feared that, should they gain this power, they would take upon themselves the burdens which men are accustomed to bear in Church work, and that men would eventually decline to do anything which the women could be got to do!

Certainly this places the whole matter in a different light, and a tragically amusing one. So long as there was a contention about us being the mere equal of man, the proving that we were was immensely exciting and entertaining; but to have it conceded without even a word, that woman once admitted to a voice in Church matters would usurp the parochial labors of man and make him a sinecure in parish life, is an unexpected and startling compliment. But it brings in its train an awful question, the affirmative of which has been so humorously argued by Mr. George Bernard Shaw: Are we the Superman? Are we a compelling force before which man shrivels and sheds his manly privileges? Are we "deadlier than the male" in our fixed determination to *do things*? Are we of such aggressive, progressive, infallible, ambitious stuff, that, once let loose, we will sweep all before us, take upon ourselves the whole parochial burden, and so overwhelm man that he no longer wants to be even Senior Warden?

If this condition is feared by some careful and astute dioceses, let us at once forego the great privilege of voting at the parish meeting. Let us urge our husbands and sons to go, and stay at home ourselves and study a whist problem. We are willing to be the equal of man; but to be his superior would complicate matters too much and is a responsibility that even the most radical would be unwilling to accept. No, rather than have such hyper-superiority thrust upon us, let us keep to those ladylike societies in which our prowess has no male rival, and we may use the full force of our ability without making the other sex uncomfortable.

DURING the Triennial meeting the editor of this page was highly favored in the location assigned THE LIVING CHURCH desk in the room of the "kindred societies," which meant all outside the Woman's Auxiliary. On every side were devoted women before tables covered with literature, carefully explaining the particular work of these societies. Some of them were very aggressive, such as the G. F. S. and the C. P. C., while others, by reason of the character of their work, had less to show, but conducted their work with great patience and devotion. One of these societies was the Church League of the Baptized. Day after day one or two women alternated at this table; usually they sat quietly reading, ready and glad to tell visitors the beautiful mission of this organization. We have at hand the report of this society giving a synopsis of its achievement in thirty dioceses. There is not space to speak of their work individually, but we would be so glad if, while the year is yet new, we might influence Churchwomen to include this great society in their list of interests. Briefly, its object is to aid in securing pensions for the clergy and for their widows and orphans. The C. L. B. is auxiliary to the Clergy Relief Fund, and it was said at a meeting during the Triennial that the League had given two thousand dollars to this fund the past year. The dues are but ten cents, paid annually. On joining, one gets a little card bearing the name and seal of the society and certifying that the person is a member in good

standing, having paid dues for the current year. The organization is national, with diocesan chapters.

Are there not many young mothers in the Church who would be glad to have their children enrolled in this League? The idea is such a fine one. Doesn't every woman's—and many a man's—memory go back to some good priest whom she passionately loved in childhood? Who perhaps presented her for Confirmation, or joined her in marriage to the man she loved? Every well-regulated feminine mind loves the clergy; that is one thing that should console these for the many little ills they bear. But, to resume our main thread, let the children find an expression of their love by being members of this society. Teach them the meaning of the League; and by the way, how beautiful is the name of this society! That alone should make one wish to have her children in it. This League was officially recognized at the Triennial and had a large and enthusiastic meeting with noted speakers. It was founded some years since by Miss Louise Winthrop Koues of Elizabeth, N. J. The directress is Mrs. Henry S. Munroe, 501 West 120th street, New York City, and to her applications may be made.

WE "CALCULATE" that a copy of this paper could be nearly filled with the accounts received describing Epiphany meetings. From all points of the compass these have come, and there was a great similarity about them. That is the great feature of the whole thing, for they all specialized this great Church feast as never before. Many of them used the Twelfth-Night Traditions furnished by this department last year and the year before, with the cake and the fortune-telling doggerel accompanying it. Others who had used this last year, carefully prepared programmes, including talks on the Triennial, China, or the U. O., and added to these, solos, poems on the Epiphany, and stories. All of them report the cake used in ingenious ways, and they also tell of large numbers attending, or of hospitality to strangers, and of increased interest in this festival. These meetings were all held in the afternoon, some of them beginning with a short service in the church, in addition to the celebration of the morning.

THERE HAS BEEN greater interest shown in the United Offering of 1916 than was to be expected so soon after the last one. It is the inspiration of that great one in New York that has remained with Auxiliary women and has made them keen and alert about the next one. There hasn't been the usual period of repose or of taking breath before beginning the next one, but instead women are asking, "Where can we get literature? How can we inspire the women who ought to know and care?"

A very earnest letter has come from a correspondent in Arkansas. She wants very much to spread the U. O. plan, the use of the mite-box. "I am trying to write personal letters to those living in this diocese where there is no organized Church work," she writes, "but I feel that in an ordinary letter there is too little hope of being able to give a clear idea of the beauty and blessedness of it all." This writer commends Mrs. Mallory Taylor's article on the United Offering, in THE LIVING CHURCH of January 17th, and is sending it about the diocese. She feels that the personal touch is needed in missionary literature. "Short, interesting, personal leaflets," she says, are being inquired for by Juniors and others.

Answering this, it may be said that the *Spirit of Missions* has offered just these charming personal bits that are so effective in touching the humanities. Clipping the Church papers is a very valuable habit if one does not send her own copy away. A Church paper is a most efficient tool in the hands of a thoughtful woman, and after keeping them long enough to digest, we believe in clipping bits of Church history, special articles, or anything pertinent to woman's work.

It is our hope to prepare as soon as possible a careful paper on the United Offering, bringing together much that is found in the regular tracts, and something more. We want it to be explanatory and instructive, and have sent to the proper authorities for data as to the method of using the Offering and its specific uses, together with something of its earlier history. This article may be put in the form of a symposium which may be read by several women at a meeting, each having a separate theme. An effort will be made to prepare several copies in order that it may be used by Auxiliaries as was the Epiphany paper. In the meantime, any little bit of personal information from a U. O. missionary will be gladly used in this paper.

LENT will be here quite soon, and many Auxiliaries are making ready to use its quiet weeks more economically, one may ... than ever before. Many of them will hold weekly meetings, using the extra ones for special reading or for papers which their ordinary programmes preclude them from utilizing. Others are getting ready for the regular Lenten course, in some cases of many years' standing. "China" and "Japan" have been pretty generally used for several Lents and now the thoughts of committees turn inquiringly to Church histories, history of the Prayer Book, *Reasons for being a Churchman*, and other fine things in which our Church literature is so rich. A book we would commend is *The Churchman's Ready Reference*, by the Rev. Alexander C. Haverstick, now unfortunately out of print, though a new edition is promised for the late spring or next fall. It will be found in many parish libraries. This book fills the needs of the average Churchwoman, explaining simply many things which we ought to know but often do not. *Some American Churchmen*, by Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, is eminently suitable for Lenten Auxiliary readings. Very entertaining, it gives brief biographies of those great men who made the American Church what it is, whose lives were arduous and self-denying, yet often tinged with romance. The diocesan Woman's Auxiliary of Indianapolis is recommending to every parish which has not an Auxiliary, that it form a reading circle without dues or by-laws, and read Church literature through Lent.

A TRANSLATION

(*From the Latin of St. Francis Xavier*)

O Lord, my God, my heart loves Thee;
Not that my soul in Heaven I'd see,
Nor that if I no love do show
I must bemoan Hell's endless woe.

Thou hast, my Jesu, all of me
In love embraced upon the Tree,
Hast borne the nails, the lance, the thorn,
The manifold and piercing scorn,

Unnumbered pains and woeful sweat,
And agonies for me, who yet
Forget Thy death of bitter pain,
And gird my loins to sin again.

Why, therefore, should I not love Thee,
Jesu, most loving unto me?
Not that in Heaven my place may be,
Nor lest I die eternally,

Nor hoping some reward to see;
But as Thy love is poured on me,
So now I love, and will love Thee,
Only because Thou art my Lord,
Only because Thou art my God.

(Rev.) MARSHALL M. DAY.

TYBEE-BY-THE-SEA

At Tybee-by-the-sea,
Old ocean calls to me,
"Come bathe and lave within the crested wave,
Fear not to venture in,
Begin, begin, begin,
The liquid laurels all are to the brave."

At Tybee-by-the-sea,
The waters wild and free,
Disport with all who come within their realm,
On cheeks the roses blow,
From wrestling to and fro
To leap the waves that threaten to o'erwhelm.

At Tybee-by-the-sea,
The boundless waters free,
Will toss and talk to folks the whole day through,
Yet when darkness draweth nigh,
E'en though the waves be high,
They sing a lullaby to me and you.

At Tybee-by-the-sea,
Old Ocean's jubilee
Has lasted both forever and a day,
Yet when darkness wraps us round,
List! the lulling, lulling sound!
Comes Sleep on tiptoe, whispering, "Shall I stay?"

CLARA OPHELIA BLAND.

Church Kalendar

Feb. 1—Fourth Sunday after Epiphany
" 2—Purification B. V. M.
" 8—Septuagesima.
" 15—Sexagesima.
" 22—Quinquagesima.
" 24—St. Matthias.
" 25—Ash Wednesday.

Personal Mention

THE REV. WALTER ARCHBOLD, D.D., has resigned the rectorship of the Church of the Holy Cross, North East, Pa., diocese of Erie, and has accepted the rectorship of Christ Church, New Brighton, Pa., in the diocese of Pittsburgh. He should be addressed accordingly.

THE permanent address of the Rev. GEORGE H. HOOPER is care of the Fifth Avenue Bank, New York City.

THE Rev. EDWIN JOHNSON, of Honeoye Falls, New York, has taken up the work at Glenwood Springs, Colo., in the missionary district of Western Colorado.

THE Rev. VINCENT C. LACEY has taken charge of St. John's Church, College Park, and the Mission at East Point, Ga., diocese of Atlanta.

THE ADDRESS of the Rev. LESLIE F. POTTER, rector of St. Simon's Church, Chicago, Ill., is 1151 Leland avenue.

THE Rev. EDWARD L. ROLAND of Goshen, Ind., has accepted the rectorship of St. Paul's Church, St. Paul, Minn., and will take charge on Sunday, February 1st.

THE Rev. LOUIS T. SCOFIELD becomes rector of St. James' Church, Goshen, Ind., on February 1st.

THE Rev. H. P. SCRATCHLEY, of the missionary district of Salina, has accepted the rectorship of St. John's parish, Poultney, Vt., and will take up residence there on February 1st.

THE Rev. HENRY E. SPEARS has accepted the rectorship of St. Andrew's Church, Princess Anne, Md., and is now in residence.

THE ADDRESS of the Rev. R. C. TALBOT is now 706 Byers avenue, Joplin, Mo.

THE NEW rector of St. Andrew's Church, Cloquet, Minn., is the Rev. JAMES G. WARD, formerly rector of St. James' Church, Fergus Falls, and Dean of the Red River Valley convocation. Mr. Ward is a member of the Standing Committee, Board of Missions, Board of Equalization, and is an examining chaplain. He was a deputy from the diocese to the last General Convention. He assumes his new work on February 20th.

ORDINATIONS

DEACONS

ATLANTA.—At Trinity Church, Columbus, the Bishop of the diocese ordained to the diaconate Mr. WILLIAM BEECHER CURTIS. He will assist the Rev. Henry D. Philips in the La Grange mill settlement work.

DEACONS AND PRIESTS

IOWA.—At St. Paul's Church, Council Bluffs, on Sunday, January 18th, the Rt. Rev. Theodore N. Morrison, Bishop of Iowa, ordained to the diaconate Mr. ROBERT M. DEIBERT, and advanced to the priesthood the Rev. HARRY BUXTON. Both candidates were presented by the Rev. A. G. A. Buxton, Ph.D., rector of the church, one being his brother and the other his son-in-law. The sermon was preached by the Rev. John Dysart, rector of St. John's Church, Dubuque, and the Rev. Thomas Horton of Oskaloosa read the Litany.

PRIESTS

PENNSYLVANIA.—On Saturday, January 24th, in the chapel of the Philadelphia Divinity School, the Bishop Suffragan of the diocese advanced to the priesthood the Rev. JOHN M. GROTON. The candidate was presented by his father, the Rev. William M. Groton, D.D., Dean of the school, and the sermon was preached by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia.

DEGREES CONFERRED

UNIVERSITY OF TRINITY COLLEGE, TORONTO.—B.D. in course and D.D. *jure dignitatis* upon the Rt. Rev. FREDERICK B. HOWDEN, Missionary Bishop of New Mexico, and the Very Rev. GEORGE LOTHROP STARR, Dean of Ontario.

DIED

CARPENTER.—In Burlington, Vt., on December 28th, aged 72 years, Mrs. ADELINE TRIMBLE CARPENTER, widow of the late Dr. Walter Carpenter, who was a founder of the Mary Fletcher Hospital, of which she was one of the trustees. She was also one of the founders of the Girls' Friendly Society, a trustee of the Cancer Relief Association, and for over 20 years president of St. Paul's Pastoral Aid Society, and was well known for her efficiency in all good works.

LEWIS.—In Vergennes, Vt., Mrs. HENRIETTA S. LEWIS, widow of James E. Lewis, formerly of Kansas City. She was a leader in all Church work, and left bequests for the Church in Vergennes, Kansas City, and to the Burlington Humane Society.

MCADAM.—Died suddenly at her late residence, Christ Church Hospital, Philadelphia, Miss MARGARET MCADAM, January 17th, 1914.

"He giveth His beloved sleep."

SAUMENIG.—On January 19th, MARGARET SAUMENIG, only daughter of the Rev. H. Fields Saumenig, rector of the Church of the Holy Comforter, Atlanta, Ga., aged ten years.

TRIMBLE.—Entered into Life Eternal, early in the morning, November 17th, 1913, at her home in Minneapolis, in her 80th year, CAROLINE LEHMAN TRIMBLE, wife of Rev. Dr. James Trimble.

RETREATS

NEW YORK.—A retreat for the Associates of the Sisters of the Holy Nativity and other women will be held on Wednesday, February 18th, at the Church of St. Mary the Virgin, New York City. Conductor, the Rev. J. G. H. Barry, D.D. Application may be made to the Sister in Charge, the Mission House of St. Mary the Virgin, 133 West 46th St., New York City.

NEW YORK.—A Quiet Day for laymen will be held at the Church of St. Mary the Virgin, New York City, on Monday, February 23rd, 1914. Conductor, Rev. Dr. Barry. For information apply to the Conductor, 144 West Forty-seventh street, New York City.

WESTERN MICHIGAN.—A retreat for the clergy of the diocese of Western Michigan will be held in Grace parish house, Grand Rapids, commencing on the evening of February 2nd and lasting through February 4th. It will be conducted by the Rev. Harvey Officer, of the Order of the Holy Cross, and arrangements will be made for those attending the retreat to live in community. A limited number of clergy from other dioceses can be received and will be made welcome.

Application should be made to BISHOP MCCORMICK or to the Rev. G. P. T. SARGENT, Grand Rapids, Mich.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

PARISH desired by competent Southern Priest, General Convention Deputy, highest references. Will consider $2,000 and rectory. Address "South," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

A MIDDLE-AGED LADY with high testimonials desires position as matron for fraternity house, Church or private home. Address "H," LIVING CHURCH, 19 S. La Salle street, Chicago, Ill.

ORGANIST-CHOIRMASTER, English Cathedral experienced, well recommended, desires position. For full particulars, address M. B., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER of defectives will take young child or misunderstood girl in her home. Best references. Address: HELPER, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT Organist and Choirmaster in two large churches in the Middle West desires change. Excellent references. Address "ORGANIST" care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER-ORGANIST open for position. Boy choir. Long experience, and highest references. Address CHANT, care LIVING CHURCH, Milwaukee, Wis.

A CATHOLIC PARISH desiring a Deaconess to serve permanently therein, may address, giving particulars, FIDELIS, care THE LIVING CHURCH, Milwaukee, Wis.

LADY teacher desires summer position as companion. Good reader. Would travel. References. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

THE rector of Trinity Church, Pittsburgh, Pa., wishes to secure a position for an Organist and Choirmaster.

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PARISHES needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

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MISSIONARY SOUVENIR FREE. Enclose stamp for return postage. Rev. ALAN PRESSLEY WILSON, Baltimore, Md.

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A LIBRARY of 350 well selected theological volumes. Catalog furnished. Address estate of Rev. LOUIS ZAHNER, Adams, Mass.

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CLERICAL TAILORING—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices. Ordination Outfits a specialty. Vestments etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

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WASHINGTON CHAPEL POST CARDS, two subjects in colors 2 for 5 cents; badges, celluloid with picture of Washington at Prayer, 10 cents; Tape Measures, 25 cents. Address: THE CURATOR, Washington Memorial Chapel, Valley Forge, Pa.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

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Church House, Philadelphia.

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for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LENTEN LECTURER

Mrs. Geo. J. Romanes, wife of the eminent scientist, whose life she has written, besides several religious books, will arrive in New York from England to deliver a series of Lenten lectures.

APPEALS

WASHINGTON'S BIRTHDAY

AN APPEAL TO THE CHURCH OF WASHINGTON FOR THE WASHINGTON MEMORIAL CHAPEL

Washington's birthday will fall on Sunday, February 22nd, and an appeal is made to rectors and superintendents to hold patriotic services and to devote their offerings to the completion of the Washington Memorial Chapel, Valley Forge.

To the laity of the Church, we look for generous gifts for this great national Memorial.

Circulars, Offering Envelopes, and Catechisms of Patriotism supplied free, in any quantity. Address: REV. W. HERBERT BURK, Valley Forge, Pa.

TYPEWRITER AND MIMEOGRAPH WANTED

THE RECTOR of a very poor parish would be materially helped in his work by the possession of a typewriter and a mimeograph. Has any reader of the LIVING CHURCH either of these articles he wishes to dispose of. Address RECTOR, St. Joseph's Church, Rome, N. Y.

THE ALL NIGHT MISSION

The All Night Mission, a shelter for homeless men, is always open night and day. It is helping, sheltering, and feeding thousands. Money, food, clothing, and bedding required. *No salaries paid.*

Contributions may be sent, Mr. DUDLEY TYNG UPJOHN, president and treasurer, 8 Bowery, New York City.

THE APPROACHING LENT

The following list of Titles of Booklets, is from our larger list of "Church Booklets," useful for all purposes. The following are particularly for Lent work. All of the clergy have had our catalogue, and the complete list will be found on page 60.

In ordering, give number only, and not the title:

No. 6—*Keeping Lent.* Intended for distributions on Quinquagesima.
No. 37—*The Lenten Fast.*
No. 45—*Helpful Thoughts for Lent.*
No. 55—*Lent is for All Christians,* by the late Rev. M. M. Moore.
No. 60—*No Friday—No Sunday.* An Editorial reprinted from the *Church Times* (London).
No. 113—*Some Hints for Lent.* By the Bishop of Vermont.

PRICES: From No. 1 to No. 19 inclusive, 50 cents per hundred.
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PUBLICATIONS

SEPTUAGESIMA

The *Septuagesima Season:* Practical Suggestions on Preparation for Lent, with Helps to Self-Examination. Being notes of addresses by the late George Body, D.D., Canon Missioner of Durham. Paper boards, 21 cents; cloth, 42 cents, which includes the postage necessary.

These brief meditations cover the days up to Ash Wednesday, and then for the Sundays and Fridays in Lent. Canon Body was so well known in his life-time as one of the most practical of our English devotional writers, that these notes published since his death, will be wanted by the devout Church people who yearly prepare for Lent as the Church directs. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

EDWIN S. GORHAM. New York.

God and the World. A Survey of Thought. By Arthur W. Robinson, D.D., Warden of the College of Allhallows, Barking. With a Prefatory Note by Sir Oliver Lodge. Price 40 cents net.

OXFORD UNIVERSITY PRESS AMERICAN BRANCH. New York.

An Introduction to English Church Architecture. From the Eleventh to the Sixteenth Century. By Francis Bond, M.A., F.G.S., Hon. A.R.I.B.A. Formerly Exhibitioner of New College, and Scholar of Lincoln College, Oxford. Author of "Gothic Architecture in England," "Cathedrals of England and Wales," "Screens and Galleries in English Churches," "Fonts and Font Covers," "Stalls and Tabernacle Work," "Misercords," "Westminster Abbey." With 1,400 Illustrations. In two volumes. Vol. I. and Vol. II. Price $14.00.

The Laymen's Old Testament. Comprising the Major Part of the Old Testament with Selections from the Apocrypha Arranged from the Revisers' Version and Edited with Brief Notes. By M. G. Glazebrook, D.D., Canon of Ely. With Maps.

LONGMANS, GREEN & CO. New York.

The Holy Communion. A Manual, Historical, Doctrinal and Devotional. By J. Denton Thompson, D.D., Lord Bishop of Sodor and Man, author of "Problems of Church Work," "God and the Sinner," "Central Churchmanship," "Confessions," etc. Price 50 cents net.

E. P. DUTTON & CO. New York.

The Holy Spirit and the Prayer Book. The Trinity Season being Reviewed as a long Whitsuntide. By the Rev. James Haughton, A.M. With Forewords by the Bishop of Albany and the Bishop of Pennsylvania. Second Edition. Price $1.25 net.

PAMPHLETS

FROM THE AUTHOR.

Fifty years of a Frontier Parish. By Rev. Lloyd B. Thomas. A history of Saint Peter's Parish, Carson City, Nevada, 1863-1913.

Three Christmas Sermons. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

The Trinity in the Light of Natural Law. By Arthur R. Colburn, LL.M., Washington, D.C.

ENGLISH AS SHE IS SPOKEN

TALBOT is pronounced Tolbut.
Thames is pronounced Tems.
Cowper is pronounced Cooper.
Holburn is pronounced Hobun.
Wemyss is pronounced Weems.
Knollys is pronounced Knowles.
Cockburn is pronounced Coburn.
Brougham is pronounced Broom.
Norwich is pronounced Norridge.
Saint Leger is pronounced Sillinger.
Hawarden is pronounced Harden.
Colquhoun is pronounced Cohoon.
Cirencester is pronounced Sissister.
Grosvenor is pronounced Grovenor.
Salisbury is pronounced Sawlsbury.
Beauchamp is pronounced Beecham.
Marylebone is pronounced Marrabun.
Abergavenny is pronounced Abergenny.
Marjoribanks is pronounced Marchbanks.

—*The Pioneer Press.*

THE CHURCH AT WORK

CONSECRATION OF NEW CHURCH AT COFFEYVILLE, KAN.

ON FRIDAY, January 16th, the new St. Paul's Church, Coffeyville, Kansas (the Rev. L. W. Doud, rector), was consecrated. For many years this parish has been handicapped in its usefulness by an old, unsightly, and inconvenient frame structure. During the past year, however, under the efficient leadership of the rector, the old property was most

ST. PAUL'S CHURCH, COFFEYVILLE, KANSAS

advantageously disposed of, one of the most eligible lots in the city purchased, and a beautiful brick church with white stone trimmings erected.

The Bishop of the diocese consecrated the building. It is a Gothic structure; Churchly in every respect. The chancel is roomy, and well arranged. It is separated from the nave by a carved oak rood screen. The altar is

THE PROCESSION. CONSECRATION OF ST. PAUL'S CHURCH COFFEYVILLE, KANSAS

also of oak and handsomely carved, and at the consecration was ablaze with lights.

Besides the Bishop and the rector of the parish, there were present the Rev. Dr. Fenn, the Rev. Dr. Thompson, Archdeacon of the diocese, the Rev. Messrs. Snowden, Fourier, Hawks, Henry, Kearons, Kimber, and Tomlinson. Dr. Fenn, rector of St. John's Church, Wichita, preached the sermon. The Bishop was the celebrant, assisted by the rector, the Archdeacon, and Mr. Snowden.

At the evening service the rector presented the largest class ever confirmed in the parish, bringing the number of communicants up to one hundred and ten.

IMPROVEMENTS AT BARABOO, WIS.

TRINITY CHURCH at Baraboo, Wis., has lately been very much improved. A new transept of stone has been added on the north side, which will be used for a choir room and for the primary department of the Sunday school. There, through the kindness of Mrs. A. Noyes, a piano has been installed. The organ has been moved to a better position, giving opportunity for the widening of the chancel. Two memorials windows have been added on the south wall, one given by the congregation in memory of the late Arthur C. Withington, for many years senior warden, superintendent of the Sunday School, and chorister, the subject being "Our Lord in the Temple"; the other given by Mrs. F. Brewer as a memorial to her husband and mother, the subject, "The Holy Child and His Mother." A fine picture which is hung in the church is the gift of Mrs. F. D. Clark.

This church was established in 1869 under Bishop Kemper's supervision by the Rev. A. J. M. Hudson, who came from Portage for the purpose. Through his untiring labors a good start was made, and the original altar and lectern were made by his own hands. The ground on which the church building stands is a memorial to Mr. Hudson's labors. The present church was built several years later during the rectorship of the Rev. S. B. Cowdery.

One of the founders of the parish, Mr. Peter Richards, now resident at Lodi, Wis., has lately had the opportunity of visiting the parish and giving his congratulations on its progress. The rector is the Rev. C. A. Wilson.

DAUGHTERS OF THE KING

THE SIXTEENTH local assembly of the Daughters of the King will be held in St. Simeon's Church, Ninth and Lehigh avenue, Philadelphia, on Tuesday, February 17th. Afternoon session at 4: 30 o'clock. Mrs. E. C. Grice, speaker. Evening service at 8 o'clock, sermon by the Rev. Thomas Cline.

BISHOP DU MOULIN RECEIVED IN TOLEDO, OHIO

ON FRIDAY EVENING, January 16th, at Trinity Church, Toledo, Ohio, a service of recognition and civic welcome was held for the Rt. Rev. Frank Du Moulin, LL.D., Bishop Coadjutor of Ohio. Having selected Toledo as his place of residence, the clergy of the city, together with ministers representing the various denominations, the Mayor and council, the Commerce Club, the Bar Association, and the Central Labor Union, united in welcoming the Bishop as a clergyman and a citizen. There were over two hundred persons in the procession, including the choirs of Trinity, St. Mark's, Grace, St. Paul's, St. Alban's, and St. Andrew's, besides the Sunday school and St. Cecilia auxiliary choirs of Trinity, the speakers, the clergy of the city, the Bishop Coadjutor and his chaplains. The church was filled to its utmost capacity, and more than five hundred people were turned away.

Following the address of welcome by the Rev. George Gunnell, rector of Trinity Church, the Rev. Robert L. Harris, rector of St. Mark's Church, who had been chosen master of ceremonies by the clericus, introduced the speakers of the evening in the folfowing order: The Hon. Carl H. Keller, Mayor of Toledo; Gen. J. Kent Hamilton of the Bar Association; William L. Diemer, president of the Commerce Club; Edward P. Usher, president of the Central Labor Union; the Rev. Dr. Ernest B. Allen of the Congregational Church; the Rev. Dr. Elwood O. Crist, district superintendent of the Methodist Church, the Rev. Grant W. Speer of the Central Christian Church, the Rev. Dr. H. Walker Vincent of the Ashland Avenue Baptist Church, the Rev. Dr. S. C. Black of the Collingwood Avenue Presbyterian Church, and the Rev. Dr. G. A. Bierdeman of the English Lutheran Church. Bishop Schrembs, the Roman Catholic Bishop of Toledo, had been invited, and sent to Mr. Harris a courteous note expressing his ecclesiastical inability to take part in the service, but his earnest desire to coöperate with Bishop Du Moulin in all efforts for the making of Toledo a better city.

There was probably no Christian body in Toledo which was not represented at that service, and the addresses were singularly felicitous and sympathetic with the Church's point of view. The hymn "Blest be the tie that binds" was sung by the choirs and the

entire congregation, after which Bishop Du Moulin made response to the addresses of welcome. "I am overwhelmed," he said, "with the greatness, and the richness of the welcome which has been given me this evening, and my constant prayer shall be that I may be made worthy of it."

The service was brought to a close with prayers for the city and the Church, by the Bishop, and his benediction.

On Tuesday evening, January 20th, there was held in the Toledo Museum of Art a reception for Bishop and Mrs. Du Moulin, at which every religious and philanthropic institution in the city was represented. For more than two hours a closely packed line of people passed forward to greet the new Bishop. He begins his work under auspicious circumstances. Through the invitation of the clergy of Toledo, and the hearty coöperation of the ministers of the other churches, in which not a single principle of the faith and order of our Church was involved, the new Bishop Coadjutor has been placed in a position of recognized leadership at the very beginning of his episcopate.

SUMMER MISSIONARY CONFERENCES

SUMMER CONFERENCES arranged by the Missionary Education Movement (interdenominational), will be held this year as follows: Blue Ridge, North Carolina, June 26th—July 5th; Pacific Grove, California, July 3rd—12th; Silver Bay, Lake George, N. Y., July 10th—19th; Estes Park, Colorado, July 17th—26th; Lake Geneva, Wisconsin, August 4th—13th. There will also be six conferences in different parts of Canada. These appointments show the great increase in the popularity of this manner of stimulating missionary interest and zeal, and of giving information as to the missionary outlook throughout the world. Further information concerning any of these may be obtained by addressing the Missionary Education Movement, 156 Fifth avenue, New York City.

ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.

ST. ALBAN'S SCHOOL at Knoxville, Ill., opened on January 9th for the winter term with a celebration of the Holy Communion. Ten new boys were enrolled during the vacation, and four more are to enter before the close of the present month. Extensive plans are being made for a novel vacation school, to open July 5th, under the supervision of Messrs. McCormick, Sturtevant, and Worden, of the Western Theological Seminary. The school will be limited to twenty boys from the age of twelve to sixteen years.

DEATH OF REV. C. H. STRONG, D.D.

THE DIOCESE OF GEORGIA is lamenting the death of its senior resident priest, the Rev. Charles Hall Strong, D.D., since 1878 rector of St. John's Church, Savannah, who, after a long illness, entered into the rest of Paradise on Tuesday, January 20th. Previous to his illness Dr. Strong had been for many years president of the Standing Committee, chairman of the diocesan committee on constitution and canons, and leader of the deputation to the General Convention.

He was born in New Orleans in 1850, was graduated from Yale in 1870, completed a post-graduate course in theology at Oxford in 1872, graduated from Berkeley Divinity School in 1873. He was ordained deacon in 1872 by Bishop Littlejohn, and ordained priest by Bishop Williams in 1873. He began his active work in Grace Church, Brooklyn, where he remained two years, assuming the rectorship of Christ Church, Stratford, Conn., where he remained until 1878, when he became rector of St. John's, Savannah.

He was widely known, especially through the South, as a writer on both ecclesiastical and secular subjects, and his contributions to periodical literature were always sought and read by men of all creeds and occupations. He was a thirty-third degree Mason, and held high offices in the Scottish Rite.

The Masonic services were held in St. John's Church, at midnight, January 22nd. The body lay in state, guarded by members of the order, until Friday morning, the 23rd, when the Burial Office of the Church was said by the Bishop and clergy. The interment was in Bonaventure, the beautiful cemetery of Savannah.

DEATH OF A RHODE ISLAND ORGANIST

MR. ARTHUR H. G. BARNES, organist of St. Thomas' Church, Providence, R. I., for twenty years, was found dead in his bed on Friday morning, January 6th, from heart disease. Mr. Barnes was a most devoted Churchman and organist, and loved the best type of Church music, which he was fond of producing on the instrument of his choice. He had frequently represented his parish as a delegate to the missionary convention of Providence.

The Rev. Lee Mattby Dean, who has recently been placed in charge of St. Thomas', conducted the funeral services on Sunday afternoon, January 18th, and delivered a eulogy of the late organist, paying a high tribute to his work, his musical ability, and his enthusiasm for the Church service.

BERKELEY DIVINITY SCHOOL

AT THE MEETING of the missionary society last week, it being near the anniversary of the death of Bishop Berkeley, Professor Ladd read a paper on the life and influence of that distinguished scholar. On Tuesday evening and on Wednesday morning, two lectures on Bishop Seabury were given in the library of the Rev. Hermann Lilienthal, D.D., of the class of 1889, rector of St. George's Church, Astoria, N. Y. These lectures are open to all who are interested in the subject.

On Mondays and Tuesdays for the past two weeks, Dean Hart gave, in the chapel of the Church of the Holy Trinity, Philadelphia, the Bohlen lectures for this year, his subject being: "Faith and the Faith." He also made an address to the students of the Philadelphia Divinity School, and was one of the speakers at the mid-winter banquet of the alumni of that school. On Tuesday a number of the Berkeley graduates living in Philadelphia and its neighborhood, were entertained at luncheon at the rectory of Christ Church by the Rev. Dr. Louis C. Washburn of the class of 1884. Among those present was the Rev. Dr. James W. Robins of the class of 1854, the oldest living graduate of the school.

Mrs. J. Pierpont Morgan of New York has presented to the school a large and handsomely framed portrait of Bishop Williams. It was done in soft pastels, the work of Frank Airey, in 1893.

FOR ADDITIONAL CHAPLAINCIES

RELIGIOUS FORCES are united in the effort to obtain additional chaplains for the United States Navy, and at the recent hearing before the House Committee on Naval Affairs at Washington a delegation of religious leaders was led by the Rev. Charles S. Macfarland, secretary of the Federal Council, and the Rev. L. J. O'Hern, representing Cardinal Gibbons and the Roman Catholic Archbishops, in support of a measure adopted by the Federal Council which provides for a chaplain on each battleship, the provision for acting chaplains to be trained for full service, and the removal of present discrimination against the chaplains in the matters of rank and salary as compared with the other officers.

At the present time there are only twenty-four chaplains, while the navy consists of sixty-five battleships besides the various subsidiary vessels.

The House Committee frankly expressed its approval of the proposition and a delegation which waited upon the Secretary of the Navy, Josephus Daniels, found him cordial and earnest in his belief that the appointment of the necessary chaplains is the first and most important consideration of his recent report. He assured the delegation that no other workers should be considered as substitutes for the appointment of chaplains. The delegation included Bishop Lawrence, Bishop Harding, the Rev. H. K. Carroll, associate secretary of the Federal Council, and the Rev. Wallace Radcliffe.

The chairman of the House Committee on Naval Affairs is Lemuel F. Padgett of Tennessee, and the chairman of the Senate Committee, B. R. Tillman of South Carolina. It would greatly strengthen the situation if people would communicate with them in support of the measure.

BISHOP STRIVES TO BRING PEACE IN COAL STRIKE

FEARING that the complications in the labor troubles in the coal camp at Oak Creek, Colo., threatened bloodshed, Bishop Brewster of Western Colorado went to this camp, where we have a church and have maintained services for several years, to encourage pacification. "The alarming news of impending strife in Routt county," writes the Bishop, "indicates my duty to go up there, if possible to bring about peace."

After the terrible mine disaster at the coal camp of New Castle in December, in which thirty-seven miners lost their lives, Bishop and Mrs. Brewster went to this town to carry comfort to the bereaved and to bring the ministrations of the Church where needed. The Bishops writes that it was a veritable day of mourning in the little town; but the community spirit and mutual helpfulness were splendid. The Bishop held five funerals, two of them of friendless Slav workmen. Funeral caravans were in the streets all day; young men giving their services as pall-bearers over and over again. The convicts from the neighboring road camp did splendid service in digging the graves in the frozen ground; they were manifestly sympathetic and earned the good will of the citizens. The Bishop spent a day in these ministrations.

DEATH OF WIFE OF BISHOP OLMSTED

MRS. CATHARINE LAWRENCE OLMSTED, wife of the Bishop of Central New York, died on Wednesday evening, January 21st, at her home in Utica. She was taken sick the day after Christmas, and seemed to be rapidly recovering, when, on January 13th, she suffered a relapse and since that time gradually failed.

Mrs. Olmsted was the daughter of Joseph and Rosetta Townsend Lawrence, and was born in New York City, April 25th, 1876. She was married to Bishop Olmsted when he was at Trinity chapel, New York. She is survived by two sisters, Mrs. Hicks and Miss Isabella Lawrence, who live at the Lawrence home, Madison avenue, New York.

Mrs. Olmsted was widely known throughout the central part of the state, and was deeply loved by a great company of Church people. She was keenly interested in all that pertained to her husband's work, often accompanying him on his trips through the diocese. For many years she had been a leader in missionary work, having for a long time held the office of president of the Wo-

man's Auxiliary of the diocese. She was also president of the Church Periodical Club, and took an active part in the affairs of St. Luke's Hospital and the House of the Good Shepherd, Utica. She will long be lovingly remembered because of her gracious manners, her broad sympathies, her unostentatious charity, and her fine Christian character. The sympathy of the whole diocese goes out to the Bishop in his bereavement.

The funeral services were held at Grace Church, Utica, on Saturday afternoon, January 24th, at half past two o'clock. The Rev. Octavius Applegate, D.D., rector of the Church, read the Sentences and prayers, the Rev. E. H. Coley, D.D., read the Lesson, and the Committal Service was said by Archdeacon William Cooke. The interment was made at Forest Hill Cemetery, Utica.

BOSTON CATHOLIC CLUB INDORSES THE BISHOP OF ZANZIBAR

ON BEHALF of the Catholic Club of Boston, and in accordance with its directions, the following letter of sympathy has been forwarded to the Bishop of Zanzibar:

"To the Rt. Rev., the Lord Bishop of Zanzibar.

"DEAR LORD BISHOP:

"By a resolution, passed to-day at a meeting of the Boston Catholic Club, an organization of clergy in the diocese, I was requested to write and thank you most heartily for the stand which you have made on behalf of Catholic Principles,

"Many years ago, the present Bishop of Oxford very justly called the Mission Field, 'The Confessional of the Churches.' It is precisely this which is in question now, as we understand your action, as your strenuous plea that the Church of England make her true Confession of the Catholic Faith, in her corporate action.

"The question goes beyond the discussion of details of points of doctrine, or even of separate articles of Faith—grave as these are, and just as is your attitude towards them. It concerns now the very Constitution of Christ's Holy Church, the nature of the priesthood, and the life of Grace.

"In this we, priests of the American Church, are as deeply concerned as yourself and our brethren of the Church of England. We will seek in our prayers, constantly, that you, and the Church we love, may be guided aright in this crisis.

"With great respect, I beg to remain,

"Yours faithfully in our Lord,

"H. P. BULL.

"Prov. Superior, S.S.J.E.

"(On behalf of the Boston Catholic Club.)"

PREPARING FOR THE WORLD CONFERENCE

THE FOLLOWING LIST of the thirty-five commissions already appointed to arrange for and conduct the World Conference on Faith and Order is evidence of the progress made since the appointment of the first commissions in 1910. It is probable, however, that years must elapse before the conference can be called. The country is the United States unless otherwise specified.

Anglican: The Protestant Episcopal Church; the Church of England in Canada; in Argentina; in England; the Episcopal Church in Scotland; the Church of Ireland; the Church of England in India; the Chinese Church or Chung Hua Sheng Kung Hui; the Nippon Sei Kokwai or Holy Catholic Church of Japan; the Church of England in Australia and Tasmania; the Church of the Province of South Africa.

Baptist: The Northern Baptist Convention; the Southern Baptist Convention; the Free Baptist Conference; the Seventh Day Baptist General Conference; the Baptist Union of Great Britain and Ireland.

Congregational: The National Council of Congregational Churches.

Disciples of Christ: A Commission has been appointed for the United States and Canada, and another for Great Britain.

Lutheran: The General Synod of the Evangelical Lutheran Church in the U. S. A.

Methodist: The Methodist Episcopal Church; the Methodist Episcopal Church, South; the Methodist Church in Canada; the Wesleyan Methodist Conference in England, whose Commission by arrangement represents also the Irish Conference.

Moravian: The Moravian Church in America, Northern Province: Southern Province: the Moravian Church in Great Britain and Ireland.

Old Catholic: The Council of the Bishops of the Old Catholic Churches in Europe.

Presbyterian: The Presbyterian Church in the U. S. A.; the United Presbyterian Church of North America: the Alliance of Reformed Churches holding the Presbyterian System; the Reformed Church in the United States; the Reformed Church in America; the Reformed Presbyterian Church in North America.

Acknowledgements of invitations to appoint Commissions have been received from many communions not here listed, with promise of cordial coöperation. Some of the most recently received of such letters come from the Federal Executive of the Disciples of Christ in Australia, and from officers of the Congregational Union, the Presbyterian Assembly, and the Methodist Conference in Australia and New Zealand.

IGOROT CHURCH CONSECRATED

IN THE MOUNTAINS of Northern Luzon, Philippine Islands, at our mission in Sagada, the Church of St. Mary the Virgin was consecrated on December 7th, 8th, and 9th—at least the fiesta which celebrated the consecration lasted over these three days, and included not only the solemn services but a programme of sports and entertainment for these simple Igorot people, who only a few years ago were savage head-hunters.

TO LIGHT UP POINT HOPE

POINT HOPE, ALASKA, is in continuous darkness for a considerable portion of the year. It lies far within the Arctic circle, and is our northernmost mission, influencing and Christianizing not only the immediate dwellers of the locality, but many other bands of Eskimos within a large radius. Bishop Rowe has arranged to light up Point Hope. It is to have an electric plant, which is to be designed and built by Dr. Temple of the Engineering Department of the University of Pennsylvania. Power will be obtained from wind-mills driven by the gales from Asia, which blow almost continuously upon that bleak coast. Not only light but a certain amount of electric power will be furnished.

What a contrast to the condition of these people twenty years ago, when Dr. Diggs landed among them, and when they were the helpless and degraded prey of the crews of passing whaling vessels!

FIRE DESTROYS CHRIST CHURCH, FRACKVILLE, PA.

FIRE, PRESUMABLY from an over-heated flue, caused the destruction of Christ Church, Frackville, Pa., diocese of Bethlehem, on Sunday morning, January 25th. The building was erected five years ago at a cost of about $15,000, and $5,000 insurance was carried on it, but all but $1,300 of this will be consumed by debt on the building. The congregation, which erected the building at great sacrifice, will at once proceed to secure funds to rebuild, but will have to rely largely upon outside aid, as they are small in numbers and weak financially. The mission is temporarily under the charge of the Rev. Frederick M. Bedell, warden of Leonard Hall, South Bethlehem, Pa., to whom contributions may be sent.

CHINESE BOY SCOUTS

IN THIS DAY of new things in changing China one is not surprised to hear of the organization of the first Chinese squad of Boy Scouts. They are sixty in number, and are the younger pupils of Boone University, Wuchang, our splendid educational institution in Central China. The president of the university reports that they enter most heartily into the movement, and that there is already great promise of resulting good.

PAROCHIAL PROGRESS

THE LAST payment on the mortgage of $6,100 on St. John's Church, Lawrence, Mass., has been made, and the burning of the instrument was celebrated last week. The parish begins the year out of debt, and with its rector, the Rev. Henry Wood, back at his post after a year's absence in California, where he went because of ill health.

GRACE CHURCH, Norwalk, Conn., (the Rev. J. Benton Werner, rector), is to have a parish hall which will complete its picturesque group of buildings. Plans for the hall by Mr. Knowles of New York have been accepted, and the work will begin immediately. The plans provide for a boys' room, a kitchen, a stage, and an auditorium to seat 350 people. It is expected that the building will be ready for occupancy by the 1st of June. The money for the building is all in hand.

MEMORIALS AND GIFTS

THE SUM of $1,000 was bequeathed to St. Peter's Memorial Church, Geneva, N. Y., by the late William Whitwell of that city, who died a few weeks ago.

BY THE WILL of the late Mary C. Eastman of St. Paul's parish, Concord, N. H., among many charitable bequests was one of $1,000 to the diocesan Orphan's Home at Concord.

BY THE WILL of Mrs. Amelia Frances Nickerson, widow of Albert W. Nickerson of Dedham, Mass., St. Paul's Church of that town receives $1,000. Mrs. Nickerson made her will before sailing on October 22nd for Europe. She died in Paris on January 5th.

THE SANCTUARY of St. John's Church, Keokuk, Iowa (the Rev. John C. Sage, rector), has recently been beautified by the addition of a tiled floor, and the raising of the altar and reredos upon three oak steps. This memorial has been placed in memory of the rector's brother, Mr. William Evans Sage.

BY THE WILL of Miss Alice N. Dox, who died at her home in Geneva, N. Y., on December 15th, the sum of $2,000 is left to the Domestic and Foreign Missionary Society, to be divided equally between foreign and domestic missions. Miss Dox was the efficient diocesan treasurer of the Woman's Auxiliary for ten years, and was a life-long communicant of Trinity Church, Geneva.

AT THE annual parish meeting of Grace Church, Menomonie, Wis. (the Rev. E. E. Williams, rector), Mrs. E. B. Bundy proposed that if the parish would raise one half of the debt of $750 on or before Easter, she would contribute the other half, as a memorial to her late husband, Hon. E. B. Bundy, for many years a distinguished member of the Wisconsin Bench. The parish has just

finished raising the requisite amount, and now has no indebtedness of any kind.

WYE PARISH, MD., diocese of Easton, has recently received from Mr. and Mrs. De Courcey W. Thom, and Miss Mary Gordon Thom, a welcome addition of $300 to the endowment fund. Also, St. Luke's chapel, Queenstown, a part of the Wye parish, has received a beautiful memorial Communion set, the chalice from the wife and daughter of Tilton Hemsley, the paten and bread box from the mother and sister of Anna Wright Hemsley. Wye parish is one of the oldest parishes, if not the oldest, in the diocese.

THE CHURCH OF THE HOLY COMMUNION, Buffalo, N. Y. (the Rev. Percy Isherwood, in charge), has become the recipient from the Church of the Holy Communion, New York City, of the handsomely carved black walnut altar, communion rail, and hymn tablets formerly used in that church, and a complete set of broadcloth hangings. The first of the year the Rev. Charles H. Smith, D.D., rector of the mission, liquidated a loan of $600, which leaves the Church of the Holy Communion free from debt, and with a growing fund towards the building of their new church.

DURING THE past year two memorial gifts have been made to the old colonial parish of All Hallows, Anne Arundel county, Md. On Easter Day two seven-branch candlesticks were placed in the parish church by Mr. J. Noble Stockett, as a memorial to his maternal grandparents, Dr. Howard M. Duval and his wife, Juliet Duval. On September 19th, Mr. J. Herman Ireland had double iron gates set up in the outer vestibule of the parish church, in memory of his much esteemed friend, Richard Bettee Sellman.

MANY GIFTS and memorials have been presented to the new St. Paul's Church, St. Paul, Minn. A beautiful sanctuary window has been placed, in memory of the late Susan M. Wharton. The Dalrymple estate is erecting a handsome carved altar in the chapel of St. Mary the Virgin. Several members of the parish have given the ornaments for this chapel, consisting of a pair of Eucharistic lights, vesper lights, altar cross and a service book and stand. A sacring bell was presented by several young men, to be used at the high altar. A pair of Eucharistic lights have been given to the chapel of St. Timothy.

AT A MEETING of the trustees of Holderness School for Boys, the New Hampshire diocesan school, a gift of not less than $25,000 was announced from Mrs. Josiah Carpenter of Manchester, N. H., to pay the entire cost of the new gymnasium and laboratory building, which has just been completed. The building will be known as the Carpenter Memorial, in memory of the husband of the donor, Hon. Josiah Carpenter, who was treasurer of Holderness School from its foundation in 1879 until his death in 1913. In addition to the building the gift provides for a fund of $5,000 to help New Hampshire boys in obtaining an education at the school.

THE NEW children's ward and the new operating pavilion of the Robert Packer Hospital at Sayre, Pa., were formally dedicated recently. The Rev. Wm. N. Weir, rector of the Church of the Redeemer, Sayre, conducted the service, the Sunday school choir and St. Cecilia choir assisting. The children's ward was the last gift of the late Mrs. Mary Packer Cummings, of Mauch Chunk, and was formally presented by David J. Pearsal, executor of the Cummings estate. The operating pavilion was presented by Mrs. Louis Piolet, of Wysox, president of the central committee of the ladies' auxiliaries to the hospital, who gave it as a memorial to the late Charles H. Ott, M.D., who laid the strong foundation for the splendid work now being carried on by the present surgeon, Dr. Donald Guthrie. The gifts were accepted by Rodney A. Mercur, vice-president of the board of trustees.

IN THE vestibule of the Nurses Home of St. Luke's Hospital at Newburgh, N. Y., there was dedicated on Sunday, January 18th, a tablet, given by Mrs. Frederic Delano Hitch in memory of her husband. The design is by Charles R. Lamb, and the tablet was the product of the Lamb studios, New York. The design is in harmony with the architecture of the building, having a moulded cornice and a deep base framing a panel flanked by fluted pilasters. The inscription in incised lettering fills the central panel: "To the Glory of God and in memory of Frederic Delano Hitch. This Nurses Home for St. Luke's Hospital, was built by his wife. Dedicated October 4, 1912. Blessed are the merciful for they shall obtain mercy."

ALBANY

R. H. NELSON, D.D., Bishop

Winter Convocation of Ogdensburg Archdeaconry

THE WINTER convocation of the Ogdensburg archdeaconry was held in St. John's Church, Ogdensburg, N. Y., Tuesday and Wednesday, January 20th and 21st. The sermon at Evensong, Tuesday, was preached by the Rev. Paul H. Birdsall, rector of Grace Church, Albany. At the Holy Eucharist, Wednesday morning, the Archdeacon, the Ven. Walter H. Larom, was the celebrant. After the business session a very thoughtful paper on "The Church and the Man," written from the standpoint of the writer's own experience, by the Rev. Carroll H. Fenton, rector of Grace Church, Canton, was read. A large proportion of the clergy of the archdeaconry were present.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Sunday School Institutes at Scranton and East Mauch Chunk

SUNDAY SCHOOL INSTITUTES, under the auspices of the diocesan board of religious education, will be held Wednesday and Thursday, January 28th and 29th, at St. David's Church, Scranton (the Rev. George E. Wharton, rector), and at St. John's Church, East Mauch Chunk (the Rev. H. E. A. Durell, rector), respectively. At both institutes the Rev. J. Arthur Glasier, rector of Trinity Church, West Pittston, will deliver a lecture on "Missions in the Sunday School"; the Rev. Robert Johnston, rector of Trinity Church, Bethlehem, and chairman of the diocesan social service commission, will speak on "The Sunday School and Social Service"; and the Rev. Thomas A. Hyde, lecturer at the summer school, Cathedral of St. John the Divine, New York, 1913, will deliver two lectures on religious pedagogy. At Scranton the Rev. H. E. A. Durell, of East Mauch Chunk, will make an address to parents, while the Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre, will make a similar address at East Mauch Chunk.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

A State Reformatory for Inebriates—Lenten Services at Christ Church, Hartford

THE BATTLE in Connecticut for a state reformatory for inebriates has been by no means given over to the enemy. The social service commission of the Church labored so well for the passage of such an act last winter that they succeeded in getting it through both houses of the legislature, only to have it vetoed by the governor on the ground of economy. The matter was made the order of the day at the Hartford archdeaconry meeting on January 22nd, when it was reviewed by the Rev. H. S. Harte, chaplain of the state prison at Wethersfield; the Rev. E. de F. Miel, D.D., of the social service commission, and the Rev. J. H. Jackson, superintendent of the Open Hearth Mission, and also chaplain of the county jail in Hartford. Stress was laid upon the fact that an inebriate is more the victim of disease than of wickedness, and consequently jail confinement, with its lack of exercise in open air, tended to increase the disease, while vigorous outdoor labor, which worked the alcoholic poison out of the system, made the victim less susceptible to the craving for indulgence. The Rev. Dr. Miel presented statistics to show that the state was losing more under its present destructive method of dealing with inebriates than if it had expended the $50,000 appropriation approved by the legislature. He cited cases of men committed to jail as often as thirty-four times in six and a half years, each commitment costing from $8 to $15, approximately, to which the prisoner's daily board during confinement must be added, and to which also must be added the probability that his wife and family would have to fall back upon public charity.

ARRANGEMENTS for the united Lenten services at Christ Church, Hartford (the Rev. J. Goodwin, D.D., rector), are now complete. The special preachers are: February 26th, the Rev. T. S. Cline, Grace Church, Mt. Airy, Philadelphia; March 5th, the Rev. A. W. Jenks, D.D., General Theological Seminary, New York; March 12th, the Rev. W. H. van Allen, D.D., Church of the Advent, Boston; March 19th, the Very Rev. W. L. Robbins, D.D., Dean of General Theological Seminary, New York; March 26th, the Rev. J. P. Peters, D.D., St. Michael's Church, New York; April 2nd, the Rev. A. P. Stokes, secretary Yale University, New Haven, Conn. The offerings at these services are for the support of the Church Home in Hartford.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Marriage of the Rev. Bernard Campbell

THE REV. BERNARD CAMPBELL, rector of St. Paul's Church, Brainerd, was married to Miss Louise Bappel of Brainerd on January 12th. The Rev. T. J. E. Wilson, priest in charge of St. Alban's Church, Staples, was the officiating clergyman. Mr. and Mrs. Campbell will spend a month in Florida before returning to the parish.

MAINE

ROBT. CODMAN, D.D., Bishop

Death of Mr. William G. Ellis of Gardiner

THE DIOCESE has met with a genuine loss in the death of Mr. William G. Ellis of Gardiner, for many years a member of the Standing Committee, and, since 1894, treasurer of the diocese, and also of the Maine Episcopal Missionary Society. Mr. Ellis, who was a bank examiner, a position that he had long held, was suddenly taken ill in Bangor, several weeks ago, and died at the Eastern Maine State Hospital there, on January 17th. The funeral was from Christ Church, Gardiner, on January 20th. The rector, the Rev. Robert W. Plant, could not be present, being away for his health, and Bishop Codman officiated in his place, and a large number of the diocesan clergy were present. Mr. Ellis was a man of high character, and made a model treasurer. He was about 60 years of age, and is survived by a wife.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Two Memorials Dedicated at Emmanuel Church, Baltimore—Other News

A VERY impressive and beautiful service of benediction of the Eccleston memorial chancel and the Whitridge memorial organ, was held in Emmanuel Church, Baltimore (the Rev. Hugh Birckhead, D.D., rector), on the afternoon of Wednesday, January 14th. Besides the rector, the present and several of the former assistant ministers of the parish, there were present some twenty-five of the diocesan clergy, vested, the Rt. Rev. Alfred M. Randolph, D.D., LL.D., Bishop of Southern Virginia, a former rector, with the Bishop of the diocese, and a large congregation. The service consisted of a shortened form of Evening Prayer, with special prayer of dedication. Addresses were made by Bishop Randolph, who dwelt chiefly on the past, and by Bishop Murray, who spoke specially of the future of the church and its congregation. The new chancel was designed by Cram, Goodhue & Ferguson, architects, of Boston, and was given by the congregation as a memorial to the Rev. J. Houston Eccleston, D.D., formerly rector of the church. The Bishop's chair was given by the family of Bishop Randolph, and the communion table, credence table and stone altar rail by members of the family of the Rev. Dr. Eccleston. Altar vases and the altar cloth were given by Mrs. Andrew H. Whitridge, in memory of her husband, Dr. Whitridge, and an altar desk was given by C. Henry Reeves in memory of his mother, Mrs. Fisher Sloan. The altar vases and desk are of bronze overlaid with gold, and were designed by Henry Vaughn, architect of the Cathedral of SS. Peter and Paul, Washington, D. C. In memory of her husband, Dr. Whitridge, Mrs. Andrew H. Whitridge also gave the greatly enlarged and reconstructed organ of the church. An entirely new section of three manuals and pedals has been installed in the north side of the chancel, forming in itself an instrument of considerable size. To this has been connected the large reconstructed organ in the west end of the church over the vestibule, consisting also of three manuals and pedals. Provision has been made for the addition of a fourth manual, which, when installed, will make the instrument the first four-manual organ erected in Baltimore. As it is, the instrument is now the largest and most modern organ in Baltimore, and the first complete double organ in the city. The instrument is played from the chancel, and is so constructed that the chancel and nave organs can be played both together or independently of each other. The action is electro-pneumatic.

THE CHURCH OF THE HOLY INNOCENTS, Baltimore, held a series of special services on the patronal festival, December 28th. The evening service was appointed as a "homecoming service," to which were invited all who had every been connected with this parish during the sixty years of its existence. The rector, Rev. Walter B. Stehl, preached a special sermon on the occasion, and the children of the parish sang Christmas carols, led by the vested choir.

BISHOP ROWE of Alaska was recently the special guest at the annual Christmas entertainment at the Maryland Industrial School for Girls in Baltimore, with Bishop Murray, who has attended these exercises for eleven years. Bishop Murray presided and made an address. Bishop Rowe told of some of his experiences in his extensive travels over the great snow fields. Carols were sung by the pupils of the institution and the exercises concluded with the distribution of prizes by Bishop Murray.

A NEW two-manual Mason and Hamlin organ has recently been purchased and placed in St. George's Church, Mt. Savage, Allegany county. The friends of the late *rector emeritus*, Dr. John W. Nott, have raised $200 towards a fund to place a memorial window to him in the church. The junior guild has arranged to furnish a piano for the parish house.

THE REV. ROMILLY F. HUMPHRIES, rector of Grace and St. Peter's Church, Baltimore, announced on Sunday, January 18th, that a member of the congregation, whose name is withheld, had given $10,000 towards the building fund of the Chapel of the Advent, South Baltimore, a mission of Grace and St. Peter's. This gift brings the fund up to over $30,000, and will enable the committee to proceed at once with the new building. Mr. Humphries is looking for a successor to the Rev. Christopher P. Sparling, vicar of the Chapel of the Advent, who leaves in February to assume the rectorship of St. John's Church, Georgetown, D. C., in succession to Bishop Howden.

A VERY radical change has just been made in All Saints' parish, Frederick City. Since the parish was established the rented pew system has been in vogue. Recently the vestry proposed to the rector, the Rev. Douglass Hooff, that all pews be made free. This was thoroughly in accord with the wishes of the rector, and was at once carried into effect.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Campaign for Social Service Efficiency—Other News

A VIGOROUS campaign for the promotion of beneficent social activities among the members of the Church was started a few nights ago by the presidents of one hundred men's clubs in Greater Boston. The conference, which was held at St. Paul's Cathedral, was conducted by Frederick T. Widmer of Emmanuel parish, West Roxbury, who is president of the Laymen's League, and Myles O'Dwyer of St. James' parish, Roxbury, secretary, exhibited a finely worked out tabulation of the clubs in Greater Boston, their dues, membership, specific works they are engaged in, and other informing data. Among the work the members engage in is ushering, singing in choirs, serving on vestries and committees, hospitality committees, in people's forums, parish house activities, gymnasium supervision, visiting institutions of the Church, social service work, and other forms of ministry. A communication has been received by the secretary from the Seabury Society of New York, asking that a committee of members of the Laymen's League go to New York on Washington's Birthday. Accordingly a delegation will be the guests of the Seabury Society for three days at that time. In the communication received from New York this statement is made: "The great need is for efficiency in the work of the Church; the same up-to-date methods that are in industrial plants; and money put on offertory plates made to earn full value."

THE GIRLS' FRIENDLY SOCIETY of Trinity Church, Boston, held its twenty-fifth anniversary on Sunday, January 25th. The address was made by the Rev. Dr. Mann, the rector. On the following Tuesday there was a supper for present and past members in the parish house, and later, in the church, Dean Rousmaniere of the Cathedral gave an address. This was followed by a reception in the parish hall, where brief addresses were made by Miss Isabella G. Whipple, president of the diocesan branch of the society, Mrs. Henry P. Briggs of Trinity branch, the Rev. Reuben Kidner, and Dr. Mann.

AT THE annual meeting of the diocesan board of missions, Clarence H. Poor was elected treasurer, the Rev. Albert Crabtree was appointed special missionary to the prisons, the Rev. G. H. Hefflon to minister to the deaf-mutes, and the Rev. W. W. Love to field missionary work. It was voted to give Mr. Hefflon a parish visitor, and Miss Helen Chase of Philadelphia was appointed to keep in touch with deaf-mutes.

IN ACCORDANCE with official notice given through the clerk of the Cathedral Chapter, all remaining bodies must be removed from the tombs under St. Paul's Cathedral within sixty days. An appraisal of the tombs has been made by three appraisers, chosen especially for the purpose, and in making the estimates seventy-one tombs were examined.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Farewell Reception to Dean Davis

THE CHURCH CLUB of St. Louis tendered a farewell reception to Dean Carroll M. Davis of Christ Church Cathedral on Monday, January 19th. Dean Davis has started on a six months tour of China and Japan, sailing from San Francisco on January 27th. Mr. J. W. Wood of New York was present and spoke of the missionary work in foreign lands, saying that different denominations are getting together on many phases of the missionary movement. He quoted a great German general, who once said that "the troops should march apart, but strike together." Much the same rule should be followed by the churches in their missionary work.

NEWARK

EDWIN S. LINES, D.D., Bishop

Meetings of the Archdeaconries

THE WINTER meetings of the archdeaconries of Paterson and Jersey City have just been held, the first since the division of the archdeaconry of Jersey City. The former met at St. Peter's Church, Clifton, N. J., on Monday, January 19th. The Rev. Henry B. Todd, vicar, welcomed the visitors. Archdeacon Ladd presided, and the Rev. Meade B. MacBryde was secretary at the afternoon business meeting. Archdeacon McCleary made an address on "The Priest in the Parish." A discussion on "What is the proper attitude of the Church to other religious bodies?" was opened by the Rev. Douglas Matthews. The Rev. Edward P. Hooper, and the Rev. Robert B. MacKay made reports on their work at Pompton Lakes and Little Falls, respectively. The Rev. C. Malcolm Douglas of the diocesan commission made an address on social service. The Bishop was present and addressed the meeting.

THE ARCHDEACONRY of Jersey City met in Grace Church (Van Voorst), Jersey City, on Wednesday morning, January 21st. There was a good attendance. Archdeacon Longley and the delegates were welcomed by the Rev. Dr. George S. Bennitt, rector of the parish. Organization was effected by the election of the Rev. Malcolm A. Shipley as secretary. The Rev. Francis W. Kirwan made a report on the mission work at Fort Lee, and told of the near completion of a parish house adjoining the church. The work at Grantwood and at Grandview was reported by the Rev. Marshall F. Montgomery. A general discussion of diocesan missions followed. By vote, all missionaries will be privileged to file reports of their work at future meetings of the archdeaconry. It was also voted to hold a special meeting of this body, to which women of the Auxiliary will be invited, to hear an address by the Rev. A. M. Sherman on hospital work in China and Japan. A committee was appointed to make arrangements for taking the ministrations of the Church into county in-

stitutions. At the afternoon session Mr. Shipley read a paper on the present-day attitude of the Church toward modern problems, pleading for more emphasis on Christian doctrine. The Rev. A. E. Montgomery pleaded for more interest in modern industrial problems, and prevailing social conditions. The Rev. Professor Edmunds of the General Theological Seminary made a most helpful and reassuring address on "The Higher Criticism of To-day." Bishop Lines closed the meeting with an address.

THE ARCHDEACONRIES of Newark, Morristown, and Newton will hold a joint meeting on Tuesday morning, February 3rd, at St. George's Church, Maplewood, N. J. An interesting programme has been prepared.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Meeting of Burlington Convocation—A Missionary Rally at Camden

THE REGULAR meeting of the Burlington convocation was held in St. Paul's Church, Camden (the Rev. R. E. Brestell, rector), on Tuesday, January 20th. The attendance of the clergy was unusually large. The Bishop celebrated the Holy Communion. The Bishop of Bethlehem was a guest of the convocation. The Archdeacon presided at the business sessions. The preacher was the Rev. Howard E. Thompson of Woodbury. The Rev. Samuel E. Hanger of Chews read an essay, which was in the nature of a valedictory of convocation essays, as under the new by-laws they are to be discontinued.

ONE OF THE most successful missionary rallies in the diocese was held at St. Paul's Church, Camden (the Rev. R. E. Brestell, rector), on Monday evening, January 19th. A large congregation was present, representing many parishes adjacent to Camden. Many priests from the lower part of the diocese were in attendance, together with the Bishop and the Archdeacon. The speakers included the Bishop, the Archdeacon, the Bishop of Bethlehem, and the Rev. William Cabell Brown, D.D., of Southern Brazil.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

Convention of the Daughters of the King—Cleveland Clericus Discusses Eugenics

THE DAUGHTERS OF THE KING of the diocese, Miss Lettie Brennaman, president, closed a two days' convention at Christ Church, Huron (the Rev. H. A. Wilson, rector), Saturday afternoon, January 17th. Eleven chapters were represented. At the evening service Friday, the Rev. William M. Washington, Ph.D., rector of St. John's, Cuyahoga Falls, preached the sermon. On Saturday, after the Holy Communion, luncheon, and a business session, addresses and papers were delivered by the president, on the Triennial convention in New York, by Miss May Bobinson of Warren, on "A Daughter's Work," and by Miss Mary Elder of Elyria, on "Happiness." Miss Helen Upson of Cuyahoga Falls sent a paper, which was read by the president, on "In Newness of Life." All the officers were reëlected. There were present in addition to the clergy named, Archdeacon Abbott, the Rev. Edmund G. Mapes, and the Rev. Henry L. McClellan.

AT THE January meeting of the Cleveland Clericus, held at the Cathedral, on Monday, the 19th, the Rev. Thomas G. C. McCalla, rector of All Saints' Church, read a carefully prepared paper on "Democracy," dealing particularly with the Christian phase of it. Three other addresses were made by non-members of the clericus, on the general subject of Eugenics, with special reference to health certificates before marriage. The speakers were the Rev. T. S. McWilliams, D.D., and the Rev. F. W. Rothenburger, D.D., ministers of the Presbyterian and Lutheran Churches, representing the Federated Churches of Cleveland, and Henry L. Sanford, M.D., president of the Cleveland medical association. The addresses evidenced much research and accurate learning on the subject, and while the speakers committed themselves to the opinion that health certificates as a requirement for marriage, particularly for men, should be enforced by statutory enactment, they believe that the approach thereto should be through a campaign of education. Bishop Leonard expressed himself as much pleased with the sane and constructive way in which the subject had been presented, and while he would regret any immature action, statutory or otherwise, looking towards remedies, believed that the programme as outlined in the addresses, should receive the most sympathetic consideration. No action was taken by the clericus further than to commit the whole subject to the committee on social service, to be reported upon at the next meeting.

OREGON

CHARLES SCADDING, D.D., Bishop

Three-Day Social Service Conference at Roseburg

A CONFERENCE on social service was held at St. George's Church, Roseburg, Ore., on January 17th, 18th, and 19th, conducted by the Rev. Henry R. Talbot, rector of St. David's Church, Portland, and the Rev. Frederick K. Howard, chaplain of the Good Samaritan Hospital, Portland, members of the social service commission of the diocese. At the conference on community problems on Sunday afternoon there were addresses by prominent laymen, from the viewpoint of the city official, the educator, the working man, the lawyer, the business man, the physician, and the farmer. Monday morning there was a meeting of all the ministers of the city and some from outside. In the afternoon, at the conference for women, "The Wider Field for Women's Service" was discussed, the topics including child welfare, the parent and teachers' association, amusements, music, temperance, and civic improvements. The various meetings were well attended.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Twenty-fifth Annual Meeting of Laymen's Missionary League

ON TUESDAY evening, January 20th, at St. Peter's Church, Pittsburgh, the Laymen's Missionary League held its twenty-fifth annual meeting. The exercises opened with Evening Prayer in the chapel, followed by supper in the parish house. Immediately after supper the business meeting was held. The chaplain read his annual report of work done. It was decided to adopt a medal to be worn by the lay readers suspended about the neck, to distinguish them from members of vested choirs. The Bishop of the diocese appointed the Rev. T. J. Bigham, chaplain, and Mr. N. P. Hyndman, president of the league. The former officers were reëlected, who, with Messrs. J. C. Roberts, J. H. B. Phillips, W. W. McCandless, and W. P. Cheney form the executive committee. The Rev. Warren L. Rogers of Calvary Church made an address, having as his topic, "The Lay Reader—Is his work a job or a career?"

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Tenth Anniversary of Bishop Fawcett's Consecration

BISHOP FAWCETT was consecrated on January 20, 1914, in his own church, St. Bartholomew's, Chicago, by the Presiding Bishop and eight attending Bishops. The tenth anniversary was quietly celebrated by the clergy of the diocese, the Bishop's ill health precluding any public function or social gathering. In the morning there were celebrations of the Holy Communion in every parish, with thanksgivings for the Bishop's work, and prayers for his recovery to health. Bishop Fawcett was unable to officiate, but attended the Eucharist at the Church of the Good Shepherd, Quincy, when Canon Cone was the celebrant. He received many tokens of affection and esteem, sheaves of beautiful flowers, hundreds of letters, and a purse of gold from friends in the diocese.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Rectory of St. Paul's Church, Sacramento, Burglarized—Work of Rev. and Mrs. J. E. Shea

FOLLOWING CLOSELY upon the fire, which seriously damaged St. Paul's Church, Sacramento, the residence of the rector, the Rev. Charles E. Farrar, was burglarized. The thieves entered by a basement window about midnight, and boldly lighted a candle, and ransacked drawers and other places where treasures might be secreted. Securing several hundred dollars worth of silverware, and rolling it in a large table cover, they departed upon the rector's bicycle. No trace of the thieves has been found, and much sympathy is expressed for this second calamity which has befallen the faithful clergyman.

THE REV. AND MRS. JOHN E. SHEA continue, with much patience and courage, their faithful work among the Indians of northern California. On account of the discontinuance of the mail route via Happy Camp they have been compelled to move to Orleans, Humboldt county, a distance of about eighteen miles north of their former place of residence, Ieece Bar. This rather inconvenient move, however, has largely extended the field of their operations and widened their influence for good. The inauguration of religious services in their new location has had the effect of closing certain places of business on the Lord's Day, and attracting the people to worship. On two Sundays recently thirteen persons presented themselves for Holy Baptism, eight of whom were adults. Writing of his new location Mr. Shea says: "The mountains on either side reach high into the heavens, and shut us in from the noise and the sin of the world. Here the sound of our prayers and our singing reaches upward too, even to God our Father." He desires greatly to see a spire of a little church pointing towards heaven in that isolated vale.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

New Chapel at Navy Yard—Churchmen Active in Social Betterment at Charleston

WORK ON the chapel at the Charleston Navy Yard will soon be rapidly pushed. There is a village near the Yard, Chicora, and there, on three lots owned by the church, the combined chapel and club house will be built. Around the chapel will be a playground, so that the children of the village may have a place for recreation.

AT A RECENT meeting of the law and order league of Charleston many Churchmen participated. Bishop Guerry presided. This league had its inception in a resolution introduced by two priests of the Church at a meeting of the clericus, asking that the ministers begin a movement to help conditions in the city. Of the six speakers, there were two priests of the Church, a physician, and the wife of another physician, both devoted Church people. The league has recently issued a booklet, along the lines of the Chicago vice commission's report, covering conditions in Charleston, and among the nine names of

the central committee appended to this report, four are Churchmen, one a priest. This pamphlet has been prepared as the result of nearly a year of investigation.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

Progress at St. Paul's Church, Waco

ON SUNDAY, January 18th, the rector of St. Paul's Church, Waco, dedicated the richly carved and very handsome dark oak altar just placed in the sanctuary.—THE CONGREGATION passed resolutions endorsing the purpose of the music committee and the vestry to purchase a $10,000 organ for the church, and a committee of twenty-five men is now busy securing subscriptions for the necessary funds, and is meeting with fine success.

WASHINGTON

ALFRED HARDING, D.D., Bishop

A Special Diocesan Convention—Meeting of the Clericus

ON TUESDAY, January 20th, the special diocesan convention called by Bishop Harding convened at the Episcopal Residence. It was called to consider a bequest by a prominent Churchwoman, Mrs. Annie A. Cole, who recently entered into Paradise. About $65,000 was devised to the convention for the use of the National Cathedral of SS. Peter and Paul. Bishop Harding took occasion to emphasize the importance of having a great National Cathedral at the capital of the nation, representative of the whole American Church, and was glad to report that the Church people of the whole country were coming more and more to realize that the burden was too heavy for the Church in the diocese of Washington to bear alone. Churchmen of wealth in various parts of the country should take a national pride in seeing that the Cathedral was soon completed. Much had been accomplished, as the property now represented an outlay of $2,000,000. While the Bethlehem chapel was beautiful, the main part of the Cathedral is yet to be erected.

THE CLERICUS convened after the convention adjourned. About sixty priests attended. It was called to order by the Rev. Robert Talbott, the president, rector of St. Paul's Church. The Rev. Thomas A. Johnstone, curate of All Souls' parish, read an interesting and humorous paper on "Good news from Zanzibar." Quite an interesting discussion on the ministry of the Church followed the paper. Bishop Lawrence of Massachusetts and Bishop Tyler of North Dakota were introduced to the clericus. Bishop Lawrence gave an interesting talk on what the commission for pensioning the aged and disabled clergy, their widows and orphans, was doing, and the importance of the movement. Bishop Tyler, speaking on the ministry of the Church, said while it was necessary to have fences, when the true spirit of Christ filled the people of God, divisions would cease.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Mid-Winter Meeting of Woman's Auxiliary

THE MID-WINTER meeting of the Western Massachusetts branch of the Woman's Auxiliary was held on Friday, January 16th, in St. Matthew's Church, Worcester. The meeting was largely attended, about two hundred delegates being present. The Rev. Henry Hague celebrated the Holy Communion at the morning service, and gave a cordial word of welcome. Mrs. Tauton S. Binks of Springfield, diocesan president, presided at the business session. Reports of officers showed progress all along the line. An interesting feature was the three-minute reports from each parish branch, and discussion of new ideas for conduct of mission work. Speakers at the afternoon session were Deaconess Young of the diocese, Mrs. Ely, who had recently taught in St. Mary's School, Shanghai, China, and Miss McKechnie of Springfield, who told of her recent visit to St. Mary's School. The Rev. Arthur M. Sherman of China, who was expected to speak, was unable to be present.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Death of Miss Mary H. Cuming—Other News

THE FUNERAL of Miss Mary Hart Cuming, who passed away after a lingering illness on January 14th, was held in St. Mark's pro-Cathedral, Grand Rapids, on Saturday, January 17th. Her father, the Rev. Dr. Cuming, who died in 1862, was one of the early rectors of St. Mark's, and it was during his rectorship that the present edifice was erected. Though Miss Cuming was not born in Grand Rapids, she had spent almost all of a useful life of seventy-six years in the city. Among other achievements, Miss Cuming was the organizer of the Industrial Branch of St. Mark's Church.

ON SUNDAY afternoon, January 18th, a union missionary service was held at Grace Church, Grand Rapids (Rev. G. P. T. Sargent, rector), attended by over eight hundred people, including the Sunday schools of St. Philip's, St. Mark's Cathedral, St. Paul's and Grace Church. Dean White gave the address. The Bishop spoke regarding mite boxes. This parish is employing a financial secretary, and a secretary for the rector and other parish work. The Rev. Father Officer will hold a Quiet Day for women of Grand Rapids and vicinity on February 2nd. On the evening of that day a Retreat will open for the clergy of the diocese, and other clergy, continuing until the night of the 4th.

FRIENDLY TIP

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After several years of indigestion and its attendant evil influence on the mind, it is not very surprising that one finally loses faith in things generally.

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"One day a friend asked me why I didn't try Grape-Nuts food, stop drinking coffee and use Postum. I had lost faith in everything, but to please my friend I began to use both and soon became very fond of them.

"It wasn't long before I got some strength, felt a decided change in my system, hope sprang up in my heart and slowly but surely I got better. I could sleep very well, the constant craving for food ceased, and I have better health now than before the attack of peritonitis.

"My husband and I are still using Grape-Nuts and Postum."

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WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Death of Two Prominent Churchwomen

THE DIOCESE has been saddened by the death of two Churchwomen in Kansas City. Mrs. Joel A. Harding, wife of John T. Harding, chancellor of the diocese, died on Monday, January 12th, after a sickness that lasted but two days. Mrs. Harding was an active worker in Trinity Church. Besides her husband she is survived by two children, a son and a daughter. The Rev. R. N. Spencer, rector of Trinity Church, conducted the service on the morning of the 14th, and interment was in Forest Hill cemetery.—MRS. MARY TALMAN DUNN, the widow of the Rev. John King Dunn, died on the afternoon of Tuesday, January 13th, at the home of her son, Denton Dunn, in Kansas City. Since 1868 their lives have been spent in this section, and since 1886 their residence has been in Kansas City. Mrs. Dunn was an enthusiastic Church worker. She is survived by a son, a daughter, and eight grandchildren. Bishop Partridge conducted the service at Grace Church, and practically all of the clergy of the city, as well as some from out of town, were vested and in the chancel. The Bishop and the Rev. J. Stewart-Smith conducted the service at the family lot in Mt. Washington cemetery.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Anniversary of Church of the Epiphany, Niagara Falls—Retirement of Rev. Dr. Regester—A Remarkable Choir

ON THE Feast of the Epiphany was celebrated the fifty-sixth anniversary of the Church of the Epiphany, Niagara Falls (the Rev. David H. Weeks, rector). The church has an interesting history, which is in part the history of the city, although it has grown more rapidly that the city, the gain of which in the past ten years has been about 50 per cent., while that of the parish has been 110 per cent. In 1857 there were only twenty communicants in the old village of Suspension Bridge, and the Church had no edifice there. In the fall of that year it was decided to incorporate a parish. Building operations were begun June 15, 1866, and the church was opened December 29th. The first class of sixteen was presented to Bishop Coxe for confirmation, of which class there remains but one living member connected with the parish, Miss Cornelia Trafford. The congregation, which now numbers 709 communicants, 570 families, and 436 in the Sunday school, has far outgrown its present quarters, and the vestry has unanimously voted to build a new church as soon as plans can be drawn up. The desire is to have it of Gothic architecture, with a seating capacity of 500.

ON SUNDAY, January 18th, at St. Paul's Church, Buffalo, two letters were read to the congregation. The first was from the rector,

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the Rev. J. A. Regester, D.D., to the vestry, stating that a year ago a year's leave of absence was granted him, in order that he might find renewed health, but the year had now elapsed and the physicians tell him that he must throw aside all cares and responsibilities. Therefore, with great sorrow, he is compelled to tender his resignation as rector, the same to take effect February 1st. The second letter was from the vestry to Dr. Regester, reluctantly accepting his resignation, and giving notice of his election as *rector emeritus*. The announcement came as a great surprise and shock to the majority of the congregation, but they are comforted by the fact that it is for the relief of their beloved rector who will still be able to be with them occasionally. Last Christmas, it will be remembered, the parishioners presented Dr. Regester with $2,100 in gold to commemorate his twenty-first anniversary as rector of St. Paul's.

IT IS DOUBTFUL if any volunteer boy choir can show a better record than can that of St. Mary's Church, Buffalo (the Rev. George Frederic Williams, rector), which boasts of one member, Mr. Jacob Obersheimer, who has been in almost constant attendance for thirty years. Mr. Obersheimer entered the choir as a boy of nine; he served as crucifer for twelve years, and is now the tenor of the quartette, as well as a vestryman of the parish. To celebrate the anniversary, the choir gave him a surprise supper at the parish house. On the table was a cake lighted with thirty candles, and upon the conclusion of the supper speeches of congratulation were given, and a handsomely fitted-up automobile luncheon box, containing thermos bottles, sandwich box, cups and plates, was presented to Mr. Obersheimer. The same choir has upon its records one young man who has been a member for sixteen years, and two who have been members for nineteen years.

CANADA

News of the Dioceses

Diocese of Niagara

AFTER a week's deliberations for the purpose of simplifying and enriching the Book of Common Prayer, as used in the Church in Canada, the sub-committee appointed for that object completed its work January 15th. The meetings were held in St. George's parish hall, St. Catherines, three sessions being held each day. The Bishop of Huron, presided, and Archdeacon Armitage, Halifax, was secretary. The report of the committee will recommend the addition of some services and lessons for certain special occasions. The definite results which the committee have come to, however, cannot be made public until the report has been submitted to the general committee, which meets in April. Their report will have to be submitted to the General Synod, which meets in September in Vancouver.

Diocese of Toronto

ON THE coldest day for thirty years, January 13th, the first missionary institute entirely Anglican, was held in Trinity Church, Aurora. St. John's parish, West Toronto, has made a new departure in social service. The new parish house has been placed at the disposal of the poor of the west ward. Shelter may be obtained, and warmth, any time of the day or night, and in the day time soup is given to all who come.

Diocese of Rupert's Land

ONE OF THE finest parish halls in the diocese, that in St. Mary's parish, Portage La Prairie, was opened January 8th by Archbishop Matheson. There is every provision made for all the parochial activities. On the second floor there is a large auditorium.—THE NEW church for St. Paul's parish, Dauphin, was opened January 25th.

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The American Catholic

Many improvements are inaugurated in the January number of The American Catholic which will make this magazine easier to handle and to peruse.

The chief feature for the year 1914 will be an entirely new SERIES OF ARTICLES by the Rev. Louis T. Scofield on THE CATHOLIC RELIGION. These articles will repay the careful study of all who are interested in The Catholic Movement.

Fr. Scofield's article in the *January* number is entitled CATHOLIC CEREMONIES and deals with the difference between Catholic ceremonies and others. Ceremonies should be both beautiful and expressive.

Faith dominates all Catholic ceremonial.

Short synopsis of the succeeding articles.

February. HOLY ORDERS. Why we assert that Christ established an order of ministry. *March.* SIN AND THE SIN-BEARER. Popular denials of the sinfulness of moral evil involve denial of the Atonement. *April.* THE INSPIRED RECORD. The Bible is not a plan for the construction of Religion, but a description of our Religion in operation. *May.* AUTHORITY IN RELIGION. How the Faith is defined. *June.* EXTRAORDINARY DEVOTION. The training of Saints. *July.* THE POWER OF ABSOLUTION. The same power exercised in this Sacrament as in others. *August.* BODILY WORSHIP. The Body must take its part in religion. *September.* THE DOUBLE SACRAMENT. Sacramental Marriage a part of the Christian Religion. *October.* THE LAST ANOINTING. The Catholic view of illness. *November.* THE REQUIEM. What the Catholic Religion does for the departed. *December.* MELODY IN THE HEART. The Catholic ideal of the Christian's true attitude and demeanor.

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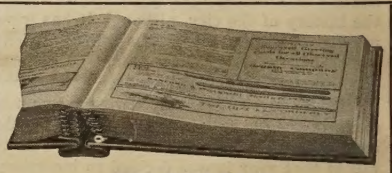

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